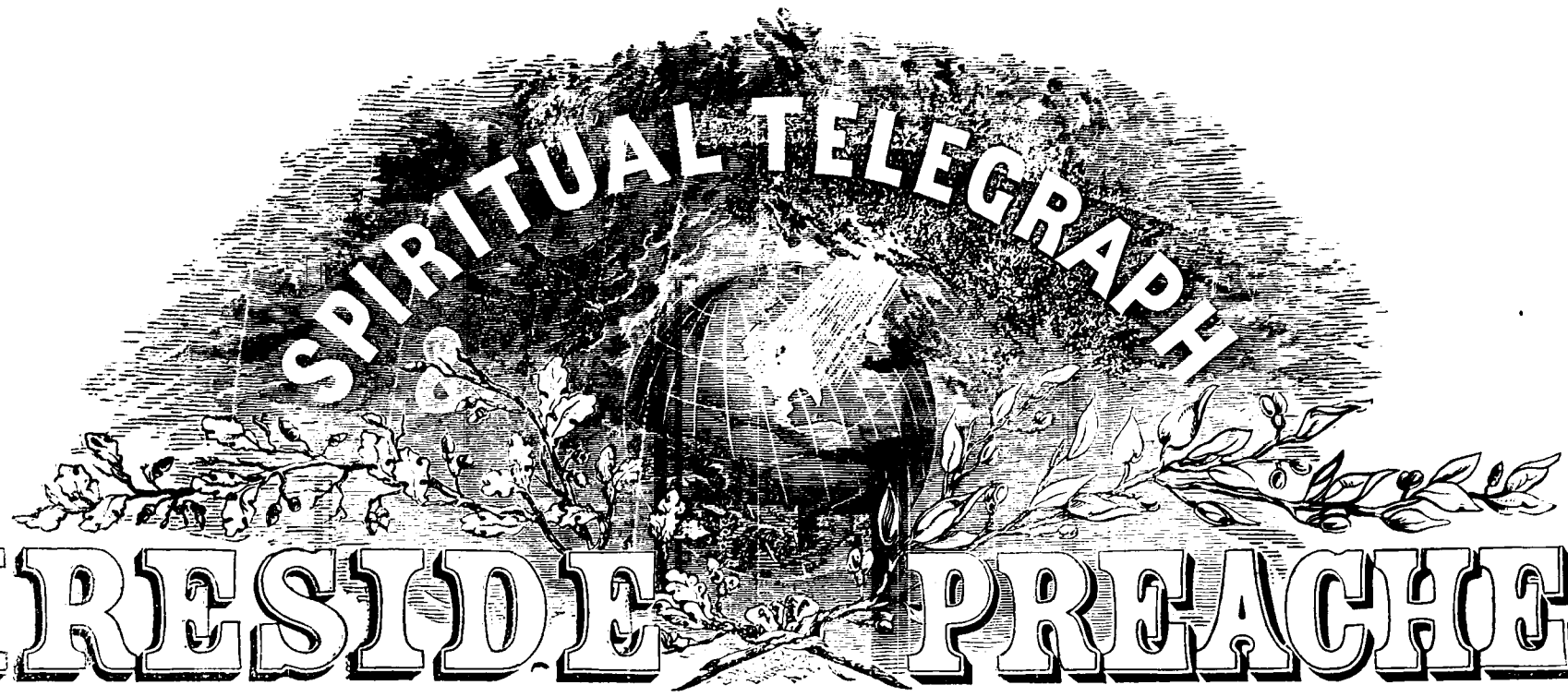


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CHARLES PARTRIDGE: LYSANDER, *July* 25, 1859.

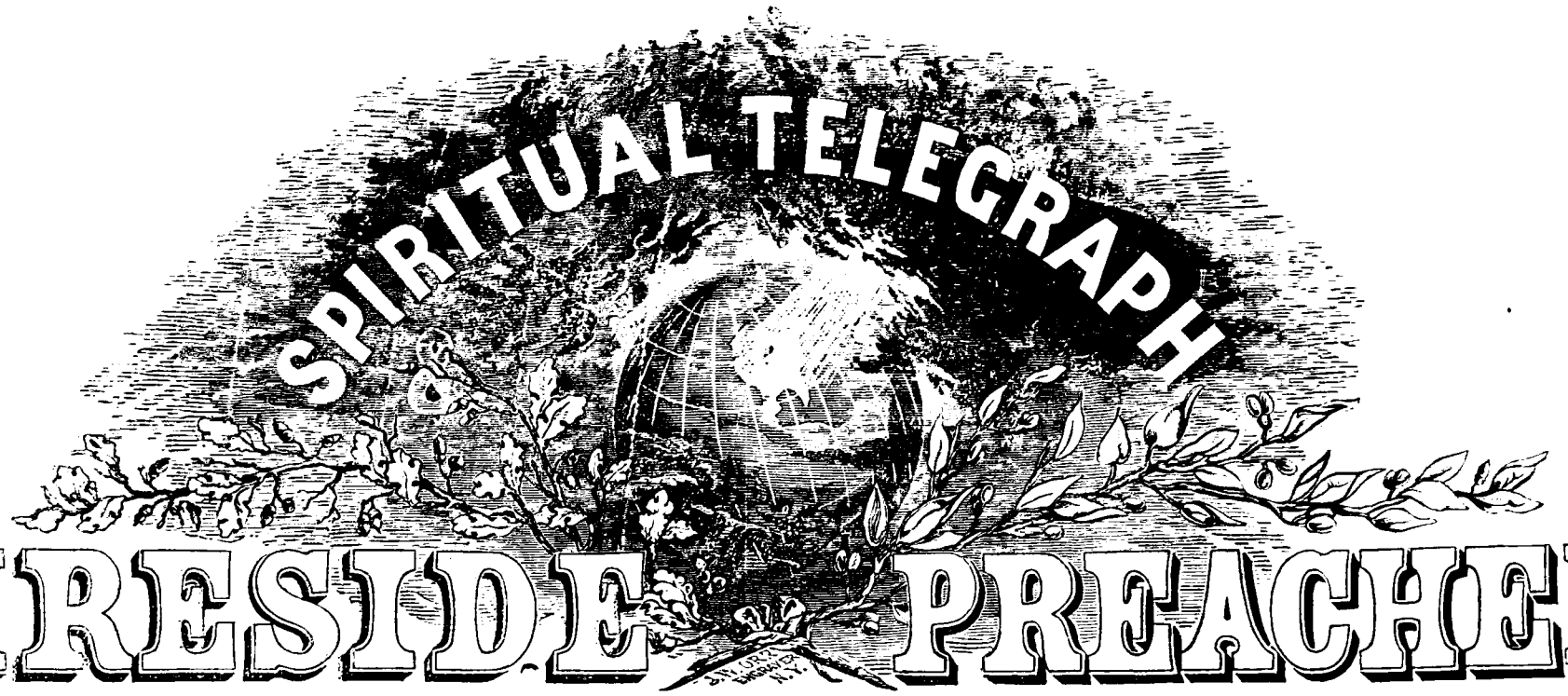
I perceive you discover an interest in the Davenport boys; and I think I ought to make a few statements to you touching their acts and my connection with them. Some two years since they came to Orono, Me. I became acquainted with them, and the Spirits with them. I traveled with them in Maine, a portion of the time for more than a year. I was urgently requested by them and the Spirits to accompany them homeward toward Buffalo. Thinking I would go perhaps as far as the North River, I started, taking my little family along as far as Milford, Mass.; and quite unexpectedly to me, I went on to Buffalo, returned to Oswego, giving circles constantly on the way. We spent some five weeks in Oswego, and by special invitation we went out to Mexico, from which point I intended to start for home in Maine. From Mexico village we went out some two miles to spend the Sabbath at the house of a friend. We went to the Methodist meeting in the forenoon; and by appointment I delivered a lecture in the afternoon at the private house of our friend, where we were also to have a circle at evening. As so many had assembled, we preposed to go to a school-house some forty rods distant. We went by invitation of a respectable portion of the school district, and being assembled, the trustee of the district came in with others and ordered us all away. He, however, complied with the importunity of his friends, and consented that we should have our circle at the school-house, and participated with us in the manifestations.

The next day we were prosecuted for trespass, for going into the school-house without permission from the trustee, and for treading down the grass around the school-house, located on a common in immediate proximity to the common road. We got out of the matter (after three days' trial) by paying nearly seventy dollars, and appealing our case to a higher court.

In Phœnix, a few weeks later, we were again prosecuted for holding private circles, and fined $10 and cost; and being commanded by the Spirits in both cases not to pay a cent, but to go to jail if the authorities chose to carry us there, we suffered ourselves to be taken to Oswego Jail. We had staid out the most of our time there (thirty days), when the Spirits said we should probably be let out, and that we must be in readiness to go. The intimation was that we should probably be commanded to leave the jail when the door should be opened. Questionings arose with us whether we should not be charged with breaking jail, and thus put weapons into the hands of our opposers, who might imprison us again for the *crime* of breaking jail. We called in John L. Pool and A. S. Page, and counseled with them. They thought it would be unwise to leave the jail. I requested them both privately to talk with the mediums pursuant to ascertaining from the Spirits whether we might not possibly be allowed to remain in the jail after the door being unlocked by the Spirits. This I understand was done, and yet we received no order from the Spirits that we might remain in the jail after being unlocked. The Spirits said we must let no person know we were probably to be let out, save Mr. Pool and, possibly, Mr. Page. Howbeit the "Boys" gave slight intimations to some few choice friends that such might be the result. The time drew near, and about the third day previous to the expiration of our time, the jailor asked me privately why the Spirits did not let us out. I replied, that if they should, we should be charged with breaking jail, and so should be imprisoned again, perhaps as criminals. He said we should not, and that there was no danger of any such thing. I told him to see that we were faithfully locked, and to lock the door himself. Whereupon he changed the lock—bringing a complicated lock from the felon's cell and putting it on our door. That night I asked the Spirit in charge, if we were to be let out. He replied that we had talked so much that he did not know that the ruling Spirit would have us unlocked at all. The next day I told the jailor I was sorry the boys had talked so much, and that I had made any concession in relation to the secret; and that, perhaps, he would be willing that things should be just about as they would have been if we had not talked. He said, "I am not willing to let that old lock be on the door, but I will get another good lock, and put it on." Said I, I will be satisfied with that, expressing my sincere belief that the Spirits could unlock any lock in the jail at once. On the night of our deliverance, he brought a new lock, which had not been there, and put it on the door and locked us in, which lock had not been on thirty minutes, at most, before it was unlocked, and the door thrown open, and I was commanded to make my escape through the attic window by means of a rope; and the boys were to be kept in charge of the Spirits.

What I said to the jailor about the lock was said confidentially, and merely to redeem for any talk which we had been commanded not to make. Least of all, had we ever thought of lifting our finger to extricate ourselves from prison, other than to go out if the Spirits opened the door and told us to go.

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Charles Partridge: Lysander, *July* 25, 1859.

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there. As I was not found in the room in the morning, the jailor imagined that I could not have been in when he locked the door; but God and the angels know that I was there, and was let out as I have said. The boys and myself make affidavit of it now, and will breathe it to our latest—our dying breath.

After it was intimated by the angels that we were to be let out of prison, I wrote to my wife in Milford, Mass., saying that I was in much trial in relation to going out of the jail on being liberated by the Spirits, as I was apprehensive we should be charged with breaking jail, there was so much prejudice against us, and that the mad rage of our opposers would imprison us again as criminals, as they could not believe, and would not receive our testimony. I had seen the result of religious fanaticism in the two law cases which we had just had. As an illustration, one Christian church-member, on jury, went for putting the fine $100 for entering a school-house by invitation of, and in company with, a respectable portion of the district, and for treading down the grass, where school-children daily played, and where cattle of the common herds daily fed, though my own fine in that case was only $25, as declared ultimately by the jury, which, with my cost, was $30. We were taken with three separate writs, or warrants. You see, we can not well expect to hold out long against such justice as this, in matters of law. When I look to the examples of the past, I know not what my case or my destiny might be under kindred circumstances. But, as in my general article to your paper, I appeal to the virtue and integrity of the law of our land—nay, to its justice.

Now, Mr. Partridge, I am aware there is great prejudice in the city of Oswego against me. This is almost inseparable from my being with the boys, though I have no knowledge of their ever lifting a finger to deceive in the world, nor do I believe they ever did. But there are scores of persons in that city who know the manifestations through them are genuine, who are down on me. I can not comprehend why this so. Let any man there put his finger on the first improper or false act which can be proved against me there. I know no one. Not that they can harm me in the end, but I ask for justice. It seems providential that you are going there—I know not your face, but I know your reputation. I ask you to do me, and the notable event in which I have been concerned in that city, justice. I ask it on my own account indeed, and I ask it also for the sake of that unspeakable truth which we would alike maintain.

I would like you to see Rufus Briggs, a humble individual indeed, but one who is faithful, and who knows as much about the verity of the manifestations through the boys as any other man, and more. I would like you to see also J. L. Pool, who is a good man—a noble man—but who crippled under the tremendous pressure of prejudice and consequent ignominy and persecution which rested on me and the boys on the morning of my showing myself in the city after being liberated by the Spirits, and after the jailor had made his trembling and fearful proclamation of his impressions and beliefs in the matter. I went down the next morning after my deliverance, and gave myself up to the jailor; he was in a perfect rage. He said he did not believe I was in the room when he locked up. Why? simply because I was then out. He had not one particle of proof or reason for his suspicions. When he came to the door to lock up, and called if we were in, we answered, promptly, we were. But the jailor felt he had responsibilities—he would be straightly questioned; the vast mass who were against us would hold him to a strict account; and if he thought it safer for him to anticipate the public judgment, and say he believed I was not locked up, that is his affair. It was when the thunders were terrific in the heavens. My answer to the jailor was, "May God let loose his lightnings upon me, and strike me to the earth dead; may I never again behold the faces of my children, if I was not in the room with the boys when you locked up, and if I was not let out by angel hands, as I have said."

The turnkey said, "I think you were in the room, Mr. Rand, but I do not believe angels unlocked you. I believe you had false keys." So it was certain that unbelief was to prevail in relation to our deliverance by the angels in any case. The transaction was too momentous to be believed at that moment, but it is nevertheless true, and will be believed. "More are they who are with us than they that are with them." And if manifestations are to be given in our world, in times and seasons which are to come, they will testify to the truth of what I have said.

Mr. Partridge, I desire you also to see A. S. Page, of Oswego, a man who, I believe, will stand all the storms and trials that may arise. Will you please make it a point to see him on your early arrival at the city? Consult him in relation to my consulting him on the subject of leaving the jail when let out, and the evident truthfulness of the whole procedure. He knows how hard I tried to enlist his influence to induce, if possible, a decision which would allow me to remain in the jail when let free. He knows also the genuineness of the manifestations while the boys were in the city. You will, doubtless, also see Wilcox, Atkins, Farlin, Robinson, and many others, to whom we have indeed been faithful, but of whose impressions in relation to the great event of our liberation, we have no means of judging.

Mr. Richards, from some unknown prejudice, greatly to the annoyance of his friends, and especially of his wife, one of the most worthy and faithful friends of Spiritualism I know, put himself, strangely enough, in the very hottest of the rage against us. But none of these things can alter the truth—the truth stands, and will stand, that God sent his angels and delivered us from the prison, and no power on earth can make it otherwise!

If our lives had been at stake, or there had been any trouble attending us, there might be some imaginable reason why we might assert falsely before high heaven; but such was not our case, and we fearlessly assert the truth for the truth's sake.

My manner of life from my youth up, and I have had worthy standing in the Christian ministry for the last twenty-six years, may be urged by the thousands who will testify, as not unfavorable to my capacity to state a fact. (See documents of the Maine Convention of Universalists, as connected with the United States Convention, and *Universalist Register*.)

You will, doubtless, see Perkins, the jailor. In his letter to the *Times* he intimates that I was unwilling he should put another lock on our door. This was a mistake on his part, if he thinks so. I was willing. He did put it on, and it was unlocked by the Spirits.

Now, show this letter to whomsoever you please—publish it to the world if you please—but, in any event, keep it, that in years to come I may see it with you and others who shall then know, as I now do, it is every word true.

Yours affectionately, L. P. RAND.

MR. POOL'S STATEMENT.

OSWEGO, *July* 30, 1859.

CHARLES PARTRIDGE, ESQ.: In answer to your favor of the 28th ult., relating to L. P. Rand and his exit from the Oswego Jail, I can give you nothing additional at present to the published statement of the jailor, which I herewith hand you; and the substance of frequent conversations (since the transaction) with the Davenport boys and Mr. Rand. Not having received Rand's letter, spoken of by you, I am unable to send it to you, but will do so should I receive a copy. The circumstances of the whole affair are simply these: The boys and Mr. Rand were arrested at Phenix, in this county, for an alleged violation of a village ordinance, requiring pretty much all exhibitions, of whatever name or nature, to procure a license, under a penalty of ten dollars. It seems they failed to get such license ,(whether lawfully or constitutionally imposed, you can judge as well as I); at the same time their circle, they say, was a private affair. Well, they were brought before a justice, the result of which was, they were sentenced to thirty days' imprisonment in the Oswego Jail—they objecting to pay the fine of ten dollars, insisting as they did, and urging as a defense without legal counsel, that there was no jugglery or trickery of any kind practiced, but tangible evidences given of Spirit-presence and power, and illustrations of scientific facts and natural law. They were accordingly brought here and placed in jail, and through the favor of the jailor, (who thought their imprisonment a stretch of authority,) were placed in the debtor's-apartments, and allowed many privileges not granted to other prisoners. They were rarely kept under lock and key, and were visited in the day-time, almost hourly, by their friends. A few days before the expiration of their time of imprisonment, some three or four of their friends, myself among the number, were told by the boys that the Spirits had said they were going to unlock the prison doors, and send them away from the jail, and this certainly seemed a glorious idea—that the Spirits were going to unlock the prison doors; and what a tremendous effect would be produced in behalf of the cause! This was our reasoning, but we advised them, if the doors were thrown open, to remain in prison so that all complaints (if any might arise) for breaking jail would be avoided. We had no thought of the thing being done in so questionable a shape, as appears in the statement of the jailor, Mr. Perkins. In a subsequent private conversation with Mr. Rand, he asked me to request Mr. Perkins *to be sure* and keep them locked up, which request Mr. Perkins agreed to see carried out; but it seems he was not very particular to turn the keys except at night.

The night before their time expired, Mr. Rand was seen by several persons in the street, and stayed at the house of one of his friends. The question was, of course, asked, how did you get out? The reply was: The Spirits opened the doors and set me free. He certainly was out. The jailor says the boys were found locked up in the morning, and supposes that Rand was concealed in the attic of the jail, having gone there, he thinks, before he locked up. Rand says otherwise. The boys say the Spirits came there about 11 o'clock, P. M., and told Rand to dress himself and leave; that he did so, and that the door was thrown open, and Rand left; that they followed him to the attic stairs, then returned to their room, being told by the Spirits to do so; that they were immediately locked in again by the same power, and expected the order to come for them to leave, but it seems they were not thus directed.

Some of the friends of the boys say the jailor *ought to have looked into the room*, and known whether Rand was with the boys. It seems he did not, but took it for granted he was there. The whole thing is left in uncertainty on the one hand, by the jailor not seeing, and, therefore, *not knowing positively* that Rand was locked in, and the solemn declaration of the boys and Rand that the Spirits let him out; and on the other hand by the extremely suspicious circumstances of Rand's leaving. The fact that he had access to the attic, early in the evening, and of his leaving the jail by the attic window, and of the door of the boys' room being locked in the morning, indicate "a nigger in the fence" somewhere, and it is difficult to know the real truth of the matter.

Guided by the theory of the jailor, it is difficult for even their best friends to make a case favorable for them. On the other hand, taking their declarations as proofs, and leaving out the jailor's statement, (which we in Oswego do not feel disposed to do, as he is a gentleman of candor and veracity—and an honorable man,) all we can do is to admit that Rand was let out by the Spirits, as alleged. There are a few in Oswego who take sides with Rand and the boys, and go so far as to say, they are satisfied they (Rand and the boys) tell the truth. But the larger portion, Spiritualists as well as others, do not accept this statement of the boys, but charge them with deception. All in this place who have attended their circles from time to time, admit the existence of the phenomena generally, if not in detail; and that they have extraordinary medium powers, no Spiritualist doubts. But the great beauty and truth of the spiritual philosophy *needs no doubtful* manifestations; and if the exit of Rand from the Oswego jail was done by Spirits, it was very unkind in them, if not unwise, to make Rand the object of such condemnation and suspicion as he was in Oswego after that occurrence. Certainly if the prison doors were unlocked by Spirits, there was, or ought to have been, an object in it; but in this instance there is no apparent benefit derived from it, either to Spiritualism or the boys, and assuredly Rand has an overwhelming prejudice to encounter on account of it. I hope, for his sake, and that of the boys, that the transaction was genuine; but at present the people of Oswego, Spiritualists none the less than others, look upon it with suspicion and unqualified disfavor.

Yours, very truly, J. L. POOL.

THE JAILOR'S STATEMENT.

EDITOR OF THE TIMES: *Dear Sir*—It is well known to this community that I have had under my charge for the last thirty days, the "Davenport boys," consisting of Luke P. Rand, Ira E. Davenport and William Davenport. They were committed to jail about the 15th of June, on an execution

issued by James Bars, Esq., of Phœnix, for non-payment of a fine imposed by said Justice, of $10, for violation of a village ordinance. It is also well known that said Davenport boys, in connection with Mr. Rand, have made themselves somewhat famous by exhibiting what they claim to be "spiritual manifestations," and as there are many respectable and intelligent men and women in the community, who are sincere believers in this newly-developed phenomenon, there has been no lack of interest as well as sympathy in their behalf, and they have been almost daily visited by those friends, during their confinement. It has also been frequently claimed by some of the believers in Spiritualism, that the Spirits possessed the power to set them at liberty at any time that they, the Spirits, chose; but as they, the said Rand and Davenports, were "contending for a principle," viz.: that it was wrong to pay that which was unjustly demanded, they had better remain until they were legally liberated, which they concluded to do. But as the time of their liberation drew near, and as so many of both believers and unbelievers were anxious to have the thing tested, on the last evening but one of their stay (Wednesday, July 13), I proposed to Mr. Rand, as chief manager, to give us a demonstration of what he claimed the Spirits could do, by having the doors unlocked by the Spirits, and they going out, and I agreed to take all the responsibility. Mr. Rand expressed his willingness and his anxiety to do so (provided the Spirits would consent) *that night*. Now as this was to be a test which would necessarily confirm thousands in the belief in this miraculous agency, I felt it my duty to see that neither myself nor the community were imposed upon; so when I locked them in for the night I removed from the door an old shackling lock that could be easily picked by passing the hand out through the diamond in the door, and substituted a strong complicated lock that I was sure could not be picked. The result was as I expected. In the morning I found the lock as I left it, with the prisoners all safe. In the course of that day I had a conversation with Mr. R. on the subject of his want of success, and in explanation he said, that the Spirits were displeased, because he had communicated his intentions to me, and had refused to act; but, he thought, if I would put things back as they *were*, that is, restore the old lock, they might be induced to let them out. This *restoration* he urged very earnestly, saying that he and the boys were very anxious to have the test succeed. I finally told them that my position in reference to the transaction was of too much importance, not only to myself, but to the effect to be produced on the minds of the community, to trust the door with any but what I *knew* to be a safe lock, and thus the matter rested; Mr. Rand still expressing his belief that the Spirits could open the door and let them out. A little past 10 o'clock, P. M., (Thursday night) I went up to lock their door. I had not been in the habit of keeping their door locked in the day time, they occupying a debtor's room in the third story. I pulled open their door, and there was a large blanket hung up against it on the inside. As this was the common practice when they held their circles, I thought nothing of it, and William Davenport said from inside, "Mr. Perkins, it is all right, we are having a little conversation with the Spirits." Supposing it was all right I did not move the blanket to look in, but shut the door and locked it, and went to bed. In the morning, the first thing after rising, I went to the head of the stairs to look at the lock, and found it just as I had left it; but when the turnkey went up to hand in their breakfast, the boys told him that Mr. Rand was gone; that the Spirits unlocked the door, and let him out. I then went up and unlocked the door, and found both the boys in the room, but Mr. R. was gone. *How* he escaped I satisfied myself in a very few minutes. In the hall adjoining their room is a door leading to the garret. Previous to my going to lock their door, Mr. R. had slipped out and passed up into the garret, while the boys had put up the blanket, blown out the light and "formed a circle" to cover his retreat. Knowing that I had never intruded into their circles, they were certain this plan would work. On going into the garret, we found the window open with a rope hanging out, reaching to the shed below, which is some eight feet above the ground, and the back gate which fastens on the inside, left open. And this is the way Mr. R. was let out of jail by the Spirits.

Mr. Editor, I should not have inflicted this rather lengthy statement on you, but passing down the street this afternoon I found the news spread far and wide that the Spirits had unloosed the bars and let the captive go free; and as all looked to me for confirmation or denial of the truth of the report, and knowing that all must, especially at this time, when the subject of spiritual manifestation is agitating the minds of so large a portion of the community, feel an interest in having a true statement of the case, I thought I could not give the desired information in any better way than by sending this statement to you for publication. I am well aware that Mr. Rand will assert the opposite, and call God and the angels to witness the truth of his assertion, backed also by the assertion of the Davenport boys. As I have no feeling to gratify but a strong desire that truth may prevail, I have made a plain statement of what I believe to be true, and let the community judge between them and me. If any of the citizens feel any doubt as to the correctness of my statement, if they will induce Mr. Rand and the boys to occupy the same room, I will put the same lock on the door and leave them any length of time they desire, to prove to the world the truth or falsity of their profession.

Respectfully yours, J. W. PERKINS.

A DREAM VERIFIED.

WAUPUN, WIS., *July* 11, 1859.

FRIEND PARTRIDGE: In looking over the back numbers of your paper, I find one of my dreams published, which escaped my attention at the time of its reception here. As you say such facts "have a scientific value," and that you will be happy to receive and publish more of them, I have thought proper to spend a leisure half hour in giving you a dream, or vision, of a more serious and important nature, which was afterward verified to the letter.

Before commencing, however, let me say a word on your remarks upon my skepticism about Spirits communicating these facts. You say, "We do not suppose that Mr. Magraw thinks the man he afterward saw and conversed with about the election, came to him in *propria persona* in his dreams. This would be harder for us to believe than it would be that a Spirit impressed him," etc. Exactly! so it would be harder for any one who believes in the possibility of spiritual existence, but there are other ways in which it may be possible to account for them, than either to suppose a Spirit told me the fact, or that the man came "in *propria persona*." If you turn to the first lines of my last communication, you will see that I have another theory myself, than either of these. I there say, "I had, at one time, when an unbeliever in the soul's prolonged existence, an idea that prevision, under certain circumstances, was an attribute of our organization, as sight, hearing," etc. This was my settled conviction till the advent of Spiritualism, which has somewhat unsettled it, as well as given me a lively hope of immortality. I can not feel the certainty that some of you do about these things, though, at times, I have great confidence.

But to the vision: Three years ago last May, I had one more daughter visible to the physical eye than at present. She was a child of ten years, and had been troubled with a severe cough for several months before the occurrence I am about to relate.

We had begun to fear that it was not a common cold, as we at first supposed, but consumption. On the tenth of May, in the morning, I awoke about sunrise, and relapsed, at least partially, into sleep again. (Let me here say, parenthetically, that these prophetic visions of mine generally occur in the morning, about break of day, or from that till sunrise, and after I have awoke from my night's rest. This is not always the case, but generally.) I have said above, that I had partially relapsed into sleep again, after awaking on the morning mentioned. I say so, because it will be believed easier than to say I was wide awake, as it really seemed to me I was, and as it very often does in those dreams or visions I speak of.

After awaking, I turned in bed, so that I laid with my face to the front, or from the wall. My child was asleep in another room, but I had hardly turned over before I saw her standing before me! Her mouth was open, the inside unnaturally red, and blood was issuing from her throat! I felt very much alarmed, and raised up. She was gone! It was only a dream! But I felt confident, as I often do in these cases, that it was not a common dream, for I could not think I had been asleep.

I tried to argue myself into the belief that my fear of consumption had worked upon my imagination till I had dreamed I saw her bleeding from the lungs. This eased my fears for a few moments; but I then remembered that everything else in the room was seen, naturally, as at other times, at the moment I saw my child, and then the crushing conviction returned that it was not a dream!

My fears were augmented by recollecting my thoughts after awaking, and finding I had not thought of Susanna that morning, till I saw her apparition before my bed. I dressed myself, and prepared for the day, but felt depressed and dejected—so much so that my wife noticed it, and asked the cause. I avoided the truth, as I did not wish to alarm her unnecessarily, and I hoped it might soon be forgotten. Not so.

My child awoke, complaining of sore throat, and about 3 P. M., she said she felt sleepy, and went to bed. She awoke, very sick, vomiting. A physician was sent for, who, after a thorough examination of the case, pronounced her complaint scarlet fever. When he was examining her mouth, I looked on, and noticed it had the very same unnaturally red appearance I had seen in my vision of the morning, with the exception of the blood issuing from the throat. This, last, I now flattered myself, would not be verified. I reasoned in this way—I was satisfied the dream was a real apocalyptic vision, but hoped that, as is often the case, a part would only be true, and a part prove fallacious. I thought this conclusion reasonable, for it would be natural, (the child having a cough, and we having fears of lung disease,) after the prevision of the open mouth and redness, for my own imagination to create the rest.

I was confirmed in this impression when, after a week's sickness, my child recovered, and we thought her out of danger. We even congratulated ourselves with the thought that her fever had, in some way, removed the cause of her cough, as it had almost ceased. Within a short time, however, we were undeceived. She was taken with a relapse, as the victims of this terrible disease very frequently are, and a few nights afterward my wife came to my bed, awoke me, and informed me that Susanna was much worse. I hastened to her room. She was vomiting blood. She died in a few days.

Yours, EDW. M. MAGRAW.

WHEN DID THE SOUL BEGIN TO EXIST?

FRIEND PARTRIDGE: In your issue of the 23d you request any who have fresh or deep thoughts to answer your correspondent, who asks, When does the soul begin to exist?

I do not know that my thoughts are either fresh or deep; but such as they are, I submit them, leaving you the option either to put them in your paper or into the fire, as in your judgment may best serve the cause of truth.

I have no idea that the soul, or the vital, intellectual and divine principle in man ever began to exist. It is a spark or germ from God, uniting with matter, and existed with, and was a part of, God from all eternity, and does, and will continue so to exist as a part of God individualized as a human being. The question, then, is, not in reality when does the soul begin to exist, but when does it begin to exist in connection with matter as a distinct individuality? The question in this form will afford room for much speculation irrespective of profit. If my views are correct, it begins so to exist so soon as, in the embryonic state, it begins to collect and give the form to matter which is to constitute its temporary residence while on earth. Hence, the remarks in the first five verses of the first chapter of St. John's Gospel as applied to Christ, are true, whether written by St. John or somebody else; and when men become as spiritual as Christ, should that ever be, then will they, as he did, remember when they were with God, and before they assumed a human material body. J. M. R.

A VOICE FROM OSWEGO.

Our good friend, Orris Barnes, sends us a letter he has recently received from a friend in Oswego, from which we make the following extract:

OSWEGO, *June* 20, 1859.

Miss Hardinge spoke to us yesterday and last evening at Mead's hall. She is the most brilliant woman I ever heard. There were about five hundred in the afternoon and seven hundred in the evening; and had our hall been larger, the number would have increased to one thousand or twelve hundred persons, as there were very many who came, both in carriages and on foot, who could not get a seat. Miss H. is to speak here again next Sabbath afternoon and evening. Spiritualism is progressing in Oswego beyond our highest anticipations, and I think beyond a doubt that if the cause continues in the same ratio for two years to come, as that of the year past, there will be churches to rent in Oswego. I tell you the "clergy" are howling and the churches are tottering. The foundation seems to be giving away; whereas, if they were built upon the rock of everlasting truth, which was given to the world through the meek and lowly Jesus eighteen hundred years ago, and later through the child known as Spiritualism, now about ten years of age, although of monstrous growth, they would have stood through eternity without any signs of decay

Following Miss H., we have Miss A. W. Sprague with us as a medium through which the truth flows spontaneously to the edification of all within the sound of her voice. Miss S. was with us last season, and although not as brilliant as Miss H., she is nevertheless one of the best trance-speakers in the country; and I would warrant you a rich treat, by way of a lecture or circle, at any time during the months of July or August, if you come to Oswego. * * * There are two ladies here who get music at any time on the guitar or melodeon. A. P.

REV. H. W. BEECHER'S DISCOURSE,

DELIVERED AT PLYMOUTH CHURCH, BROOKLYN, SUNDAY EVENING, JULY 11, 1859.

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things as loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith. That I may know him, and the power of his resurrection, and the fellowship of his sufferings: being made conformable unto his death. If by any means I might attain unto the resurrection of the dead."—PHILIPPIANS 3: 7-11.

I need not tell you that this is the language of Paul; its fullness, its richness, the positiveness of it—all mark it as his. For when the New Testament speeks of Christ, it never reaches to that hight in any other of the speakers or writers that it reaches when Paul speaks. He gives not so much the confession of his *faith* as the confession of his soul's experience. Here he gives his inward history, alluding to his earlier state of unprofitable legal conformity, and the change from this state to the attainment of another and higher religious level and the fruits which follow—it is a higher religious development.

There are three histories in which the soul may be studied in regard to religious contentment—for this is what the Apostle speaks of: rest, contentment, satisfaction. Paul had not found it; and ten thousand seek it yet without finding it.

I say there are three histories in which we may study the mind of man, in reference to this central element of rest in religious things. First is the contentment from the want of knowledge both of the law and of human character. The second period is that in which knowledge comes, respecting the conditions of righteousness. The third period is the period of the revelation of Christ to the soul, the revelation of his goodness that is available for rest, and the deep, perfect rest which comes to us in consequence of this view of Christ. I propose to glance at each of these histories, but with reference principally to the last stage.

A man may be undisturbed in conscience and attain a religious rest—if you please to call the negative of religion, religions—if he is only ignorant enough and indifferent enough: when God's law of human life and conduct is hidden, or when it is vulgarized and reduced to such a degree of degradation that it covers all the meanness and littleness of a selfish life of approbation. Then we may suppose a man may be contented. When very lax and accommodating views of duty are held—then we may suppose that a man may survey his conduct, and survey it even in the light of this degraded law, and feel well content with the result. For there are two ways of getting along easily; one is, to bring a man's conduct up to the condition of any law, so that it shall be a perfect conduct; and the other is, to bring the law down to a level of man's imperfection. Either way will bring a certain kind of rest and terminate the struggle; and this last way is what worldly men do. They excuse and extenuate all indulgences in worldly things; they permit selfishness and pride to stand as if they were slight misdemeanors, little infelicities, but not *sins* that destroy the soul and call down the judgments of God upon us. They enjoin only a negligent and easy performance of external duties—chiefly those which human laws make obligatory, or which reign by force of public sentiment, or which stand in certain convention with men and neighborhoods and partnerships; and thus by excusing that which is bad, and by permitting many things which are bad, and enjoining only the external, easy and negligent duties—men in this way may at last come to think themselves well off, safe for the future, good enough for the present, and to be as they suppose men are made to be in this vale of tears.

In this way a man is never troubled with any sense of guilt. Why should he be? Guilt rises from a conception of the disparity between conduct and obligation. When the law is destroyed by which a man measures conduct—when conduct itself is put upon such a basis that almost any is right, or right enough—why should men have any sense of guilt? There is no sense of danger under such circumstances—why should there be? For danger is the shadow of guilt. There is under such circumstances no sense of the vastness of purity and of the glory of being in God's spiritual world. Man is looked upon principally in his secular relation—as a creature of time in the outside, and not as a son of God, spiritual and immortal, destined to ineffable glory in the eternal state.

When men succeed in vulgarizing the law of God and substantially annihilating it—when their own moral conduct has ceased to stand up in the light of God's law, when it is an easy and permissive way of life that they follow—then there is a certain kind of rest, or I may call it a sort of *torpidity;* there is no pungent fear, no dark, threatening danger that they are afraid of.

But next, look at the condition of the soul when this has ceased—corrected by the teaching of the sanctuary, by better love of God's words or by the regulating of man's moral nature; and at last when man comes to a higher and truer view of his relations to God and of his destiny. Let the law of God's providence be that which men of self-love and self-indulgence interpret it to be, when it stands up and makes the declaration, "Thou shalt love the Lord thy God with all thy heart and mind and strength, and thy neighbor as thyself"—let this stand before the mind as the law of God, and what will be the effect of this; first but instantly to apply to men's thoughts, feelings and conduct a new measure, so that they cease—being measured by a new measure—to be what they were before. Principally this change will take place: whereas, before, man measured himself by a kind of external morality, now he will begin to perceive that in his inward purity and conformity of thought, bearing and motive to God's spiritual law, love and holiness within will stand first, and then outward conduct will be not unimportant, but secondary, and flowing out of this primary one—namely, spiritual purity. In short, a man's life will then stand in what it is inwardly and not what it is outwardly, except so far as doing outwardly is an interpretation of the state inwardly.

But just so soon as a man comes to a clear view of what God requires in the spiritual law, and when he comes to a conception of that law; when he knows his own character, and begins to perceive that in every faculty, or the action of every faculty, is an offense; and that, in the whole course of his life, offenses and sin are the rule and not the exception; and that his character is based and filled up by the habitual violation of God's law in every part of it, in spirit and in letter—so soon as a man comes into this state, he comes to a great state of discontent.

I have said, when a man so stupefies himself, and when the law of God is let down and eradicated, a man making no struggles and feeling no influence, has a relative contentment and peace. Take that soul and lift it up in the light of God's law, let it feel what its actual state is and what it must come to, and let the struggle go on; and then look for a moment at the state of man under such circumstances! There are many ways in which this struggle goes on, but there are only two ways of termination; for they include in them almost all others.

The first way in which men work for a religious rest is to attempt so to perform their duty that they shall have complacency in themselves in consequence of obedience. They endeavor to live so nearly right, that looking upon so right living, they shall say, "I feel a reasonable degree of satisfaction or contentment." Now this is a religious peace, by view of man's own obedience, that is to be attained only in the proportion in which a man is ignorant and insensitive; and contentment and rest will flee away from men just in the proportion in which their moral sensibility is increased; in other words, just in proportion as their moral nature is cultivated. Just in proportion as they rest in the hope of doing what the law of God requires—the nearer they approach to that moral condition, the more exquisite is the preparation for discontent and suffering, and for fear springing from guilt.

For when a man attempts to measure his character by the law of God, by processes of thought, by shades of feeling or motives—when any man attempts to analyze himself, he becomes impressed with the immense complexity of this task, and begins to feel that the mere living from hour to hour, in technical correctness, is but very little after all. Here is the development of this nature; the thing is so subtle that the more a man understands what he is to do, the more inevitably he feels and sees the discrepancy between desire and actual performance; it is a discrepancy between what you know of right and what you actually attain of right. It is this holding up the law and then seeing the disparity between its requirements and the actual doing—it is this which makes a man supremely wretched. *Wretched;* for if he be noble, his condition of imperfection makes a man miserable; and if he be ignoble, he is wretched because he fears the wrath of God.

This then is a hopeless task—namely, to find religious peace by such an ordering of man's life as that you can take comfort in the complacency with which you view your life. There is a way in which the Psalmist speaks of the righteousness of his life before God and of his great rejoicing in it. If it is for a man to stand according to his understanding, with clean hands he may say, "I have never taken a bribe, have never in any way deluded my fellow-men, have never cheated anybody, and have aimed scrupulously in all my transactions of life to act justly; I stand upon my integrity, and say I am upright." While standing before men, law and society, a man has a right to say so; but no man taking the higher conception of integrity—namely, the fulfilling of God's desire upon mankind: no man looking at himself in the light of God's claims and God's law, ever did or ever will say, I suppose, in this world, "I stand upon my integrity." Looking over the inventions of his imagination, his veneration, his hope and self-esteem, and all the conditions of his desires, no man ever giving thought and looking at them all, says in the presence of God and before God, "Thou God seest that all my faculties are so registered and ordered that every pulse and throb which flow from day to day and from year to year of life, is right, and will plead before thee." It is a monstrous fallacy; the very expectation of it is deluding; no man ever did find it, and no man ever will find it—that is, rest and contentment—because he says, "I have done my whole duty before God."

But this same struggle takes sometimes another form, though it is substantially the same thing. Men are endeavoring to find rest, as they say, in Christ; they are attempting to prepare to come to Christ as a Saviour, in order that they may have peace. This preparing their soul for submission to Christ, comes to precisely the same thing as preparing a man's soul to do the law of God. They never feel that they have renounced the world completely enough to come to Christ; they don't feel that they have repented of sin enough, with grief and sorrow; they don't feel that they have those large views of Christ which justify them in coming to him; they don't feel that they have that faith and submission to Christ which will justify them in leaning upon him; they don't feel that they have given up the world with a heartiness that will justify their coming to Christ for peace. So they stand hoping, striving, unrestful, in the presence of Christ, under the general term of preparing themselves to come to Christ so as to have peace.

Now a man might just as well, under circumstances like these, call Christ the *law*, and the law Christ; for the man is doing just the same thing as getting ready for peace by preparing for the acceptance of the law. If you make the *law* out of Christ, then there is no Saviour, and the whole New Testament is abolished under such circumstances. You have gone back, not to the Old Testament, but to that perverted understanding of it which Paul and the Jews had. Men stand before Christ and say, "I am not good enough, I am not repentant enough; I long, I desire, I yearn for it, but I am not prepared yet for peace in Christ Jesus." Such a man does not understand the first elements of the Gospel, he is under legal bondage as much as Paul was.

In neither of these processes will there be anything else than struggle, defeat, disaster and suffering: and of all suffering in the world, silently borne and augmented by that which gives unrest, I think there is none compared with that which many men great in moral stature, sensitive and strong in conscience, suffer from the daily perception of the discrepancy between their moral desires and actions. They do not know how to get out of it; they try to be better for ten years, but they don't touch it; they try for another ten years, and they don't touch it; they try for a score more of years, and yet all their life long they wear sadness as a garment, and die in a state of repining, never having known what that rest is which comes from righteousness in Christ, instead of our own righteousness.

Let us then, thirdly, look at that peace which Christ gives, and the way in which it comes. There must arise upon the soul a view of God's nature in Christ, which shall bring us in all our sins and flaws, and faults and imperfections, and infelicities and infirmities; there must be a view of Christ into which we can come with every conceivable consciousness of our moral state, and yet find joy and peace. There is to be some such view as that; for no man lives who does not sin and who does not repeat his transgression, from the very character of his nature, every day of his life. If there is to be a peace, it must be a peace that is prepared for imperfection and for sinfulness: not by justifying it, but while at the same time it makes the heart more sensitive to sin and the sinfulness of it—while it gives an impulse to life and character, to live more earnestly—it yet gives perfect peace to man in the midst of conscious sin and transgression.

In order to illustrate this, we must find some analogy in the heart's experience; we must get some analogue, and that analogue we must purify and exalt by our imagination so that we shall come to an understanding of the same trait in the divine mind. Now is there anything which will lay a correct foundation for understanding what is Christ's relation to the soul of man? There is in human experience such a thing as standing in another; not in another's wisdom, not in another's goodness, not in another's strength, but standing in them in such a way that we derive unspeakable consolation and comfort from it, and at the same time a great stimulus and influence toward good.

Every true parent takes up the child with all its imperfections, faults and sins into the indulgence of its own large being. Every true father and every true mother receives at the hand of God the infant child; and as that child begins to unfold its powers and to command an influence in the world and in society, every father and every mother perceives also that that child, as it unfolds, manifests its faults and imperfections, measured by any scale or rule; and the father and mother say, "We have a faulty child." Now the question is this: Does the father and mother love the child in the degree in which the child is perfect? Is there no element in their being by which they take up that child just as it is, with all its imperfections and sin and wrong doing, and love the child out of their own nature of loving? Because there is in the parent's heart this loyalty of loving, that knows how to take an object, though imperfect, to itself, there is no true fatherhood and no true motherhood without that. There are some dry fathers and dry mothers; there are some hearts, like summer brooks, all gravel with no flowing stream of water. True fatherhood and true motherhood is of that princely breadth; they know how to take up the little erring, faulty child, and love it—how? Because it is so loving in its own nature; or simply because they can not help it! It is their nature to love. Do you suppose the sun revolts when it shines upon a lizard any more than when it shines upon a dove? Its nature is so large and benevolent, and so loving as to overpour on its own account; it shineth upon the just and the unjust alike.

Whatever may be the object it pours upon, the heart must be true to its royal divinity—namely, to love—*to love*. That we have here the most tender and exquisite illustration of it in the parental relation every one knows. This is not because the parent is simply indifferent to the child's faults: to be sure, parents may mistake and not consider certain things as faults: but according to its own scheme of right and wrong, there is no creature so sensitive to the fault of another as the parent is to the fault of a child. And that is not all: the loving that every father and mother has for a child is even quickened by the consciousness that the child needs more loving, on account of its faults. These smooth, waxy characters, that seem to come up without any positiveness of being, who seem to sail through life as feathers sail down through the air, soft, smooth and carefully: there is nothing to get hold of in them, they slip through our affections and we don't grasp them with power. There must be some saliency, even if it be rugged and wrong. There is an element in this love that rouses up the heart to those round about it; so that I think we love our worst children sometimes the most. Not from this reason though, but because our true love—the parental love—is stirred up by the compassion which we feel to those out of the way—who are doing wrong. I think love is like the curative matter in trees; if you cut off a branch or a limb; the granulations begin to form in the sap and those little processes begin to heal over and cover with new bark the whole disaster. I think the very moment we see our children's faults, our love begins to secrete a remedy, and we begin to cover up with our own love and vigilant care, the faults and evil of the child.

As more than any other the parent loves the child, so he sees and knows what the child's evil is; but he counts up present imperfections, and considers them all as nothing in the hope and loving prophecy of future improvement; and the parent looks at the child, not so much as what it is, as what he hopes it will be by and by. That is also the case with every true teacher: every true teacher does the same by his pupils as the parent does by his child. Every true teacher is an artificial parent, grafted in later, but is to stand to the pupil in the same relation that the parent stands by nature to the child; every true teacher is conscious of the same feelings toward the pupil: it belongs to the very nature of love to do so. In our earthly relations we are all the object and subject of such treatment, and we easily comprehend it; that is to say, instead of being a parent or teacher, we act as a child and a scholar—we act as the inferior instead of the superior. Then we are conscious that there is such a feeling, and that it exists in human society. We do not trouble ourselves with the question how a great nature can love a little one—how a large and unselfish nature can love one beneath it: we are satisfied, and we accept it without any farther question. A grateful child, feeling in them those imperfections, yet knows that that mother's heart is full of love. The child's feeling is not the subject of examination; it is the subject of simple consciousness. The child feels and says, "I am bad, but oh! what a mother I have!" and it lives on that thought.

Our relations with great and generous natures fill us with the same thing; there is an amount of rest that we have in some people which springs from a sense of what we are to them and what they are to us. It is the overshadowing of a great soul on ours; it gives us health, strength and life, hope and joy and peace in them, and oftentimes just in proportion as we are conscious ourselves of imperfection. It is the everlasting hunger of the heart, in this world, to find those natures whose breadth, richness and purity will enable us to make of them refuges, that we may enter into them, and sit beneath their shadow, as the birds and insects gather beneath the shadow of the tree, as well as the larger and nobler creation.

Now these dim interpretations of the offices of the great heart are the right interpretation of Christ's heart; one can come up into his presence and find rest and peace: not in themselves, but in this higher nature—in this dim intimation of the more holy nature of God. As to this great nature, in the spirit of true penitence, so may we come to God with all our ills and evils, and find rest in him. Not in ourselves: not because we are good; not because we mean to be good; not because we are approximately obedient to the law of God; but simply because it is the nature of divine excellence to inspire rest and comfort in all those that stand in this conscious presence and communion.

That is why I hold that it is so. I utterly repudiate, with scorn and disgust, I repudiate the idea that God's love and mercy in this world was a thing *prepared* that there was some governmental arrangement out of which God made certain conditions, and said, "Now do you fix things there so, and then I will agree to work up this condition of love and peace in my mind, and throw it out to the world." I abhor this whole governmental theory of atonement; my whole soul revolts at it; I throw it away as I would the wreck and fragments of some miserable position in which men have taken wrong analogues; it is the weakness of man in his imperfect acceptation of the strength of God. Therefore I throw away these things as shams and impositions, and rise up to the greater thought: it is God's original, everlasting nature of love—that nature of loving so as to cure sin. The want of man's soul is met the moment he gets this view of God, so he says, "God is great in the power of love, and my soul rejoices in him." That is my faith in God; and Christ's atoning in the world came by what he said, by what he did and what he suffered: by the laying down of his august head in the sepulcher. By this Christ avowed, verified and brought to light the majesty of that which had flowed from eternity before—God's atoning nature. For the very heart of God is forever and forever *atonement;* that is!

it is strength to weakness, it is pardon to sinfulness, it is bearing with things to be borne with. That is God's nature and fullness—not God's *arrangement!*

Therefore although I would not speak contemptuously of any form of words that may have become endeared to any man's experience, yet I may say, so far as my own experience is concerned, that I utterly abhor such terms as "God's plan," and as the "plan of salvation," as though there had been endless cyphering, plannings, fixings and arrangements, and at last there was something devised, and God's heart uplifted salvation; it throbbed salvation. God loves: it was in his being, and it made him God; from the center to the circumference, and from the circumference back to the center, it was the nature of God to love. That is the reason of salvation by Jesus Christ; it is the vastness of the love of God, just as the sun is in the physical universe—drawing us up—holding us to our orbit and keeping us there—so God's love surrounds us for evermore.

Just so soon as we come to be right generally, and come to a right understanding of God's word by the teaching of God's spirit, just so soon we come to the glory of God in the face of Jesus Christ, and understand why he loved the world and gave his Son to die for it; that they who believe in him might not die, but have everlasting life.

That moment I see that God loves me, though I am not worthy to rest upon him, though I am not worthy that he should have pity for me, though I am not worthy that he should put his arm around about me, though I am not worthy he should say, "I have devised glorious things for thee," though I am not worthy, yet it is the inevitable nature of God to be loving and strengthening; and the moment a man stands before that flaming central truth of the universe and says, "It *is* so! It *is* so!" that very moment the heart is saved; that is faith; that is the faith that works by love!

The moment a man gets this view, it is to the human soul just what sunrise is to the natural world. You may light all the lamps you please, but all is night till the morning star, bright and glorious, tells the world what is coming; and the majestic orb of day comes trooping up in the east, bannered and equipped with light! Then all darkness flees away of itself. You may put before the soul all the countless expectations and the deepest experiences, but there is no such thing as rest until man sees this and says, "My hope stands in the glory of that power that there is a God's nature; I see it now; I see what is to be my hope and my expectation; it is the abounding love of God to me!"

But how does it take hold of man? What is that love? It is the receiving of it that makes it saving; it is the perception of it that makes it profitable to your mind. Suppose you were to take a seed, and say, I have found out that God has established such a relation between the moisture and the light and heat, and the chemical elements of this seed that, if I plant it, it must surely come up. Suppose you put it in a box, and nail down tight the lid of that box, then carry it through one door, and then through another door down where the light never penetrates, and then let it rest.

Summer shall come and go, years and ages shall roll around the sun in heaven; but it will never do any good to your poor hidden seed; its power is unseen and unfelt to make that seed come up; but bring out your box where the sun can search it out, and let it shine upon it, and then it will do its office and its work. So with this glorious power of divine loving; if you shut up your spirit it will not come in to you, though it will flame in heaven and through earth for others. It won't reach your case, simply because you won't open up your heart and let that love shine upon you. The moment you recognize it and let it shine in upon you, that moment it works in and upon you as the sun does on the seed; the moment a man recognizes that, he has found Christ and begins to have life and faith. This, then, is the interpretation of faith in Christ.

This also interprets what we mean by self-renunciation. Men get strange ideas of renunciation; they are told they must lay down a great many things, and they go about with a kind of mechanical, dreary spirit of obedience, wishing they knew what to lay down. They have got nothing to lay down, but they hear all the deacons talk about it; and all the elders in the conference room talk about laying down the weapons of rebellion. Why, when I was a boy, I tried hard to lay down things which I never took up; I rode the figure to death and it nearly rode me to death. But these words come to be repeated till they become literal truths, and transfigure our very notions of the truth, and spoil us. A great many persons think, What can I lay down for Christ's sake? What do I want my child to lay down for my sake? I don't want him to lay down anything that belongs to his nature which is normal and good. I want my child to take up more than he ever did take up; I want him to have more power, moral and physical; I want him to be built up, and not torn down. The more he has that makes life normal and rightful, the better I like it.

What do we renounce? We renounce nothing of our nature and our normal powers; we renounce none of our faculties. What we do is this: we say, "I have been trying from this imperfect, crude, inchoate state of existence to extract the element of peace. I can not find it here, and I will stop trying to be at peace by myself. I will renounce myself as a means of happiness, and hereafter I will make it my joy that it is Christ who liveth in me, who is to make it." That is the only sense in which self-renunciation is to be practiced; when we come to Christ, we are to take Christ instead of ourselves.

This also interprets what is meant by another's righteousness. Woe to you if this sweet Gospel was not preached to you by a father or mother. I am clothed with my mother's righteousness to this hour, though she died while I was an infant. My memory of her is as of some cloud far upon the horizon, thin and glorious, though faint. I shall remember her through long years with a consciousness of her goodness, her serene wisdom, her pure, disinterested nature, her devout love to me, and my brothers and sisters. All my life long I feel conscious that her Spirit and nature is lying by mine; and what I hold high among the things I esteem more than the honors I wear, more than any titles you can give me, is that I am the child of my mother. The name I bear is not dear to me because I have lived in that name and filled it in some way by my own moral character, but because my mother gave it; she murmured it over me unconsciously, perhaps, when she stood in religious solemnity, and in the sacred symbol of Baptism it was mentioned in the house of God. Of all the regrets I have had, the greatest is the one that she did not walk longer with us. I know even by these arguments and experiences what it is to be clothed with another, and to feel, as I have felt oftentimes in the hours of temptation, that she beheld me and restrained me; that her heart was with me sorrowing or rejoicing.

That which I have had in this small measure from one parent, has been fulfilled in more glorious measure by my other parent, who was my father when I was a child, and to whom I am a father, now he is a child; and I should be sorry for any one who did not know what such a relationship is to some father, or to some one who stood in their stead.

When I speak of being clothed with the righteousness of Christ, I banish all ideas of going to some wardrobe and taking out a literal garment and throwing it upon me, and especially do I run back to its dusty hole of mischief from which it has been dug out, that notion of the imputation of another's righteousness, as though you could put on another man's righteousness as if it was a physical thing. It is a gross transfer of the spiritual to the material. When looking upon God's overreaching, brooding love, it surrounds me, stimulates me, and I am clothed with his goodness rather than filled with my own.

This subject also interprets the change in experience which there is when a misinstructed person is seeking Christ; this subject well explains the nature of that change, when at last some one persuades them to leave themselves and come to Jesus Christ. Man thinks he is going to find peace by introspection, but that will bring him no peace. He seems to have no right to go to Christ until he gets something regulated here. Just as if a poor, sick wretch should say, "I will go to the doctor's as soon as I get well; it would be foolish to go before I get well;" or as if a man should say, "I am going to the horologist's as soon as my watch runs well." The time you need to go to the doctor's is when you are sick, and you want to take your watch to the horologist's before it runs well. Man says, "I must wait till I comply with certain conditions and get fixed right before I go to Christ, and then he will look upon me, and I shall begin to feel peace."

You have got to go to Christ unfixed, unregulated and wrong; you have got to go before Christ with your pride making you feel mean, with your selfishness betraying you into morbid feelings at times; you have got to stand up as the gigantic conception of a creature malformed and miseducated, with a character full of evil and flaws, which, if God should look at justly, he would hate, but which, looking out of the large charity of his divine nature, he says: "I hate, only to cure;" and so you will find peace, not in the consciousness that you are fit for him, but that he is fit for you.

But there is one other point that needs guarding and explaining: that is, you think if there is this intercourse and love between God and the soul, if every one may thus trust Christ, what is the motive to obedience? Will it not make temptation to sin very great? You are anticipated in this objection; the apostle has the same thing urged upon him, and he answers: "What, then, shall we go on in sin that grace may abound?" Some one had proposed this same difficulty to him, some one had said, it is perfectly safe for me to go on sinning, because grace will abound. The answer the Apostle gave means just this; that when a man comes under the influence of divine love, he don't want to sin. Instead of God taking away motives to righteousness, he accumulates them; in other words, when a man comes to a sense of the love of God, he has no relish for sin. Is not that so in your experience?

You measure the fidelity of a servant whose fidelity turns on duty; and you say duty will make him faithful; but if you look on the fidelity of a child who loves you, or on the fidelity of a husband or wife, or some near and tried friend who is not acting by the line of duty, but by the line of love, do you not expect more from them than you could from a subordinate on the score of duty? Don't we perform more for those we love than we do for those to whom we owe obligation?

Fear will make men obedient the world over, to a certain extent, but it stops very soon; duty will lift them higher in the scale of performance, but love lifts them high above everything else.

The moment a man comes to the possession of this perception of God's love, he has received from that change of feeling the most powerful motive to right conduct of which the human mind is capable in this moral condition. What, then, does the doctrine of God's everlasting love do? It does not lay the foundation for a laxity of love, but it lays the foundation for a greater endeavor and a holier confidence than any other view you can present to the human soul.

Are there any souls here who have been lost in the dark, and have called out for a pilot to steer them out of their difficulties? What has been the character of your navigation with this pilot? What rocking waves, what dark heavens, what a boiling sea, and Christ asleep in the ship with *Fear* steering! Or perhaps tired of this guidance, you rise above fear to take in conscience for your pilot; how hard a master has it proved, and how little comfort there has been in the navigation. Now, then, while you have been toiling all day in the deep, Christ is in your ship; if you will only go to the stern, where he sleeps, saying, "Lord, dost thou not care if we perish?" he will lift himself up and rebuke the winds and waves, and there shall be a great calm. And it is only when Christ speaks out from the soul, and from all the heaving elements around about it, that there is any such thing as peace!

Let me read again this passage with which I commenced: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead." *Amen.*

SPIRIT-HEALING THROUGH DR. SCOTT.

NEW YORK. *July* 30, 1859.

CHARLES PARTRIDGE, ESQ.: I have been for a long time very seriously afflicted with disease of the heart, so much so, that for eighteen months previous to my placing myself under the treatment of Dr. John Scott, 36 Bond street, I had not been able to sleep but very little, if any, at night, and then only in a sitting position. I was under his treatment but a few weeks when I was wholly restored, and for the last five months have not felt the slightest symptoms of a return of the trouble.

About that time my little daughter, five years old, had the misfortune to rupture herself in the bridge of the abdomen, so that the protruding part was as large as a hen's egg. In a very short time Dr. S. closed up the breach, and now my daughter is, to all appearance, as well as before the rupture.

The above cases have been treated by the using of his hands alone; no medicines having been used in either case, and no bandages in the case of my daughter. If you should think the foregoing statement worthy a place in your columns, please insert it for the benefit of the suffering. Very truly yours,

THOMAS JONES, 116 *Troy-street.*

A CHURCH TRIAL.

The *Westfield* (Ia.) *Herald* of July 9, contains an article by Hon. C. W. Cathcart, giving an account of the arraignment, trial and expulsion from the Methodist Church at Westville, of Mr. Henry Cathcart. The charges which were made against him, and, it seems, were substantiated, were: 1. Disobedience to the authority and usages of the Church in having some one or two *dances* at his house sometime during last winter, and inviting his neighbors' children to participate, and afterward contending that there was no harm in such amusements. 2. Holding and advocating erroneous doctrines, denying the infallibility of some parts of the Bible, and, worst of all, (we record the crime that the world may stand aghast at it) "stating, in a class meeting at New Durham, that he had been greatly benefited by modern Spiritualism, and that he believed that if he had the faith he ought to have, he could raise his children from a bed of sickness by the imposition of his hands." Who can say that he ought not to have been expelled for this latter offense alone?

But we copy Mr. Cathcart's remarks on this specification as follows: What was admitted and proven will be seen to involve a pretty strong testimony to the healing efficacy of spiritual influences, and of the powers of Dr. Hussey, now in this city. Mr. C. says:

"Touching the first part of this specification [that the defendant 'had been greatly benefited by modern Spiritualism'] it was proven and admitted that he had said that his investigations in Spiritualism had illustrated a matter which had caused him much anxious thought, viz.: that he had frequently seen in their meetings persons professedly converted under an evidently ultra-mundane influence, which they claimed to be the Holy Ghost, but yet that (like the sow to her wallow) in a few weeks time they would be found lying, drinking, swearing, etc., as bad as ever. He had found this influence to proceed from the low and undeveloped Spirits of wicked men, and not from God. Upon the second part of this specification it was proven and admitted that what he said was, 'That he believed that if he was a good enough Christian, and had faith enough, and had a child sick for whom he could not procure a doctor, that power would be given to him to heal the child by the imposition of his hands;' and in answer to the question where he expected that power to come from, he said from God. He also stated that in the enumeration in the Bible of gifts to those who believed in Christ, the power of healing was mentioned as one. He proved by the undersigned and another witness that they had recently seen several desperate cases healed by a man who had faith—William C. Hussey; one a Methodist, in good standing in and out of the Church—John W. Allen, (he lives within three-quarters of a mile of the preacher). This patient had been almost gone with dyspepsia, having had it sixteen years, and growing worse daily. His cure is so radical that he eats with impunity hard-boiled eggs, fat bacon, etc."

PROPHECY CONCERNING NAPOLEON.

The following should have been inserted before, but was inadvertently overlooked. That portion of the prediction which relates to Louis Napoleon taking a "desperate leap, astonishing the world, and being successful," has been fulfilled; but as to his subsequent failure and ultimate fall to be caused by "this very success," *nous verrons.*

NEW YORK, *July* 22, 1859.

MR. PARTRIDGE: *Sir*—As a general impression seems to prevail among those who talk of, but have never investigated, the spiritual phenomenon—that the manifestations purporting to come from Spirits, reach their highest point in the clairvoyant state, and then only will enable the clairvoyants to read from the mind of the person with whom they are at the time in sympathy, such impressions as are found to exist there previously—permit me to give you an incident which occurred within the last few days, and leave those worthy philosophers to reconcile it with their cherished theory. A few days ago, somewhere near the 4th of July, the writer, in company with a young man named Bradley, (who is but partially susceptible to the trance state), had a sitting at the table of Mrs Van Haughton, test-medium, 187 Forsyth street, N. Y. While in a trance state, but receiving first impressions from the test-medium, Mr. Bradley stated very emphatically that Louis Napoleon was about to take a desperate leap, which would astonish the world, and in which he would be successful; but that afterward he would fail; and, as the writer understood it, this very success would be the cause of his ultimate fall.

Now, whether the news of the 22d inst., that in the midst of a succession of the most extraordinary victories, the "hero of Strasburg" has proclaimed an armistice, and by this dexterous manœuver has overturned the best-laid schemes of newspaper editors and European diplomats, may be considered as exhibiting anything like a "desperate leap" on his part; and if so, whether this fulfillment of a prediction can be reconciled with the above-named theory, I will leave for the worthy authors of this theory to decide. Yours, respectfully,

ROBERT CROWE, 163 *Canal Street.*

SPIRITUAL TELEGRAPH
FIRESIDE PREACHER

"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.
Editor and Proprietor.

Publishing Office of the Telegraph and Preacher, 428 Broadway.

NEW YORK, SATURDAY, AUGUST 13, 1859.

PROFESSOR FELTON.

"Whom the gods would destroy they first make mad." This is an old proverb, but it never struck us with its full force until we read the following letter from Prof. Felton. The severest treatment of his letter, at least in the mind of every intelligent Spiritualist, would undoubtedly be its publication without a word of comment to divert attention from its rabid spirit; but many persons are readers of this paper who have not had an opportunity to investigate, or to become thoroughly informed, on the subject, who might construe our silence into a tacit consent to the charges, or as an indication of fear at a lion's roar. With this apology, we proceed to say that we were not prepared for a letter from Prof. Felton, nor, indeed, from any man of intelligence, or a reputed gentleman and defender of Christianity, exhibiting such downright madness. Beside committing such a monstrous breach of gentlemanly decorum and Christian courtesy, we think he has laid himself liable to prosecution for slander in several instances; but we trust the parties implicated will not take advantage of the man's madness, and hold him responsible for what he does or says, in this unfortunate state of mind. Should he commit any capital offense under such paroxysms, he would undoubtedly escape conviction on the ground of insanity. Sickles was considered irresponsible for his rash acts, chiefly because he said he could not live on the same plane of life with Key; and yet it is well known that he had lived much like him. Now, if he had not pulled the trigger of that pistol until he had come to himself, and reflected on his own conduct, he would undoubtedly have simmered down, as he has since in regard to his wife. This shows that men, delinquent in morals and veracity, sometimes attempt to atone for, or sanctify, such delinquency by capital offenses, or by vociferous condemnations of like things in others, and, as in the case under consideration, not always limiting their remarks to those they know to be guilty, or bringing them within such bounds as entitle them to the least credence.

In civilized society it is admitted that each man's statement as to what *he knows*, or *believes*, is conclusive against what *any other* person may *say* of his knowledge or belief; and by what rule known among gentlemen, Mr. Felton affirms that Spiritualism is a cheat, and that the advocates of it *know it is a cheat*, we are ignorant. Perhaps our ignorance of this, and the reason that we don't get mad with Prof. Felton for his saying such naughty things, is because we are not graduates of Cambridge College, but of a farm; and, therefore, if we fail to strike back, or to be mad and rave when we ought to (according to college etiquette) excuse us on the ground of our misfortune of having taken our diploma in the cornfield, where nature seemed of even temper, sensible, and dignified. In this school we were taught that when the plow jumped out of the furrow, it was because there was a stone in the ground, which had a natural right to be there, and under this instruction, the feeling became fixed in our mind, that it would be silly and childish to get mad and disgorge unkind epithets. Such things never removed the stone from our furrow.

Mr. Felton says, "None of the leaders in the imposture (Spiritualism he means) believe it, except some who have had their Christianity undermined by rationalism." If we may be permitted to answer for ourselves (instead of Mr. Felton affirming for us), we have to say that the Christianity of the cornfield does not get undermined—does not get mad and say foolish things—does not misrepresent and make persons and things worse than they are—does not have any pride of opinion to support at the hazard of veracity, and at the expense of another's reputation for integrity. On the contrary, it encourages investigation, meditation, earnestness, truthfulness, respect. In the spirit of this religion (which is not undermined), we have investigated, and know by experience, that Spirits communicate with mortals. Thousands of other persons, equally credible witnesses as is Professor Felton, testify to a similar investigation, experience and knowledge of communion with Spirits. Who, then, is to be believed—these thousands who have investigated thoroughly, or Professor Felton, whose investigations, if they may be called such, have been exceedingly limited, superficial and biassed by a blinding prejudice?

Private interest sometimes modify testimony. In this case the thousands who testify for Spiritualism have been convinced in *spite* of their predilections, and they testify to the truth to the sacrifice often, of their social, political, religious and business position, while Mr. Felton testifies to sustain his own pride of opinion and curry popular favor. Which, then, is entitled to belief, on the score of private and popular interests?

Finally, we submit that a man who confides in his own strength never gets flurried in any encounter, and one who is conscious of possessing truth never gets mad in any grapple with a supposed error; and instead of pursuing Prof. Felton, we will here simply put his ravings on record in all their heaven-wide contrast with the gentle, kind and respectful expressions that befit the character of truth and of such an advocate of the truth as this journal has ever aimed to be:

[From the Boston Evening Courier, August 2.]

NAHANT, *August* 1, 1859.

Dear Mr. Editor: I have been informed many times within the last few months that I am represented to have become not only a believer in the preposterous fables of Spiritualists, but a *medium*, or, as the excellent Mr. Stiles calls it, a *meejum*. I suppose the rumor has been put in circulation, in order to verify the prediction made by a band of Spirits through the *meejumship* of the aforementioned Stiles, that "Professor Felton would become a meejum, though the *sperrits* would have a hard tustle with him first."

Of course, no one believes this—least of all the original inventor. None of the leaders in the imposture believe it, for they do not believe in their own pretentions. They have succeeded in duping others; they have not succeeded in duping themselves. The fact is, and they know it—that every one of their pretensions has been utterly disproved.

The experiments at the Albion proved—as the imposters themselves knew they would prove—the utter turpitude of the cheat; and the decision of the judges, with the brief but most significant warning against the dangerous and demoralizing effects of the imposture and delusion, struck a blow at the whole scheme from which it has not recovered, and never will recover.

When I speak of the leaders in Spiritism as imposters, I do not mean to assert that all of them are destitute of faith in its claims. There are a few who, having had the misfortune to have their belief in Christianity undermined by what is called *rationalism*, but should be called *irrationalism*, snatch at the poor juggleries of table-tipping to supply the place of the lost faith. There are others—people of weak judgment and excitable nerves—who have been wrought upon by the legerdemain of such crafty managers as Mrs. Hayden, Mr. Mansfield, and the rest of the deceiving crew, and have really believed these vulgar tricksters are chosen by departed Spirits to communicate with the survivors on earth. Others still, astonished at the volubility of the trance-speakers, open their eyes in wonder, and believe that Spirits are speaking through their organisms. There was a young man—a Mr. Whiting—who pretended that the Spirit of an Italian poet would improvise poetry, on any subject, through his organism. His claims were accepted in twenty-one States of the Union where his exhibitions had been given. When, however, I put the question to the Spirit whether he intended to improvise in his native tongue, to the utter confusion of the medium, he was obliged to confess that he never gave that test except in private. Mrs. Hatch, by far the ablest of the trance-speakers, after having been the great pillar of Spiritism, as they all admitted, was completely exposed in Lynn and Boston. To a mathematical question she gave a wrong answer, asserting that a thing can be done which is demonstrably impossible; but instead of doing it, the Spirits, through her organism, promised that the problem should be solved within a month, and the name of the spirit solving it should be transmitted with the document, "or," said the spirits, "we will confess that we are disgraced forever," That was two years ago; the problem has not been solved, and the spirits must accordingly admit that they are disgraced forever.

I have known one or two cases where, for a time, persons have been caught by the delusion, and have honestly believed themselves rapping, speaking, and even writing mediums. These self-delusions have, however, lasted but a short time, and the victims to their own imaginations have waked to the truth, like patients suddenly recovering from a dose of ether or gas. I have no hesitation in saying that there have been such temporary mediums, who began by deluding themselves and ended by deluding others; and I have no little hesitation in saying that the swarm of mediums of every sort who are weekly announced in the *Banner of Light* and the *Spiritual Age*, and who, after the exposures that have taken place, continue their incantations, are cheats and impostors of the worst description, and ought to be brought under the penalties of the law. When, for instance, the pretended clairvoyants pick the pockets of the ignorant and the credulous of heavy fees for medical prescriptions, the law should step in and protect the feeble-minded, as it does in other cases of idiocy. And when Stiles publishes an octavo volume of the most enormous nonsense, under the name of John Quincy Adams—forging the handwriting of the ...ge of Quincy—he ought to be dealt with as any other forger. And when Mansfield opens letters and sells answers to them, under the pretence that the answers came from departed Spirits, or hires an artist to draw crayon portraits of the dead, from his own descriptions, or from daguerreotypes, and sells them as portraits taken from the departed Spirits coming to sit *propria persona*, he ought to be dealt with as any other rogue who obtains money by false pretences. I knew from the beginning of the discussion that almost every species of fraud and villiany were practised under the garb of Spiritism: I knew that its tendencies were baneful and demoralizing: I knew that it connected itself with the basest passions, and justified practices that tended to the overthrow of social and domestic life. Those who charged it with these tendencies were bitterly denounced; but the recent revelations of those who have had the best opportunities of knowing its effects, surpass tenfold all the crimes that were imputed to it.

The consequence of the discussion was first to induce people who were inclined to listen to its pretensions to examine a little more closely; to apply tests; to see for themselves. The moment this was done, Spiritism lost all credit with persons of the least penetration. Some of its pretended phenomena have been witnessed in cultivated circles, and for a short time caused surprise and perplexity. At present no such surprise or perplexity can be excited; the phenomena are seen through, the tricks are exposed, and, with very few exceptions, the only dupes are to be found in the haunts of the most ignorant and degraded. Its services were no longer announced in the daily papers with the "religious intelligence." It shrunk to contemptible dimensions, and hides its diminished head from the light of day. Mr. Newton no longer justifies the indecencies of the mystic mount in Lynn; John Murry Spear no longer dares to form his secret circles in *puris naturalibus*, and the abominations of free love, though secretly practiced, are no longer openly defended under the sanction of spiritual communications. No one doubts that the incoherent raving of the trance-speakers comes from their own addled brains, or that the trance-speakers themselves are anything more than shallow imposters, like all the rest. Mediums and others who find their gain in it, will continue their nefarious work so long as dupes, with money in their pockets, offer themselves to be robbed. I am afraid my friend Allen Putnam, one of the best of men, still believes in the horrid and blasphemous cheat, but I am sure he can not stand it much longer. Judge Edmonds continues to write his puerile fictions in the New York *Tribune*, but I have never heard of a man, except myself, who has read them. Nobody but the Judge believes a single word of them; and, since he affected to think that Mansfield's attrocious English doggerels came from the elegant Attic poet, Menander, which he could not possibly have believed, I can not suppose he believes in them himself.

Yours in the spirit, C. C. FELTON.

THE SPIRIT AND THE SPIRIT-WORLD.

EIGHTH ARTICLE: SUBSTANCE AND FORM—SPACE AND TIME.

As supplementary to our last article, we may here add that the condition known as sleep and dreams, or any of its modifications in the form of natural or mesmeric somnambulism, is not absolutely necessary to develop the class of phenomena which we have deemed most perfectly illustrative of spiritual existence. All, indeed, that is needed is the entire quiescence of the physical, and complete and harmonious wakefulness of the internal degree of the mind—the consent and co-operation of ultramundane influence of course not being indifferent in the process. This state is attained, though by a relatively very small number of individuals, even while the outer senses are not locked in the stupor of sleep, but are in some degree responsive to the influences addressed to them. The phenomena, in these physical and mental conditions, were developed seemingly in their greatest perfection in the case of Swedenborg, who could behold spiritual scenes and converse with spiritual intelligences, while his outer senses were perfectly open to the perception of what was going on around him in the external world. The capacity of being in these two degrees at one and the same time, also characterizes, to a very perceptible extent, some persons known as mediums, and in some slight degree the state, perhaps, is attainable by all. It is not to be supposed, however, that the communication with the spiritual world enjoyed by Swedenborg or any other person possessing similar qualifications, occurred through the exercise of his *physical* senses, however fully awake these may have been at the time, but rather through the equally and simultaneously open *spiritual* senses, which alone can take cognizance of spiritual things.

With the elements of induction and deduction that have been furnished to our hand in the progress of this discussion, our next inquiry shall be in relation to the philosophy of substance and form, space and time, as bearing upon our subject, and as particularly relating to the spiritual world.

Substance we define to be that which *is*, irrespective of its states, degrees or manifestations, and whether in the natural or spiritual world. In its superficially manifested state in the natural world, substance is designated by the term *matter*, though the word substance itself (*sub-stans*) more properly expresses that which *stands under* matter, or which is behind it, and foundational to it. Anything which *is*—in the spiritual

world, therefore, is as emphatically *substance* as anything which *is*—in the natural world; and those who can not conceive that anything *is* except that which is superficially known to our external senses or conceptions as matter, need only to be reminded that there is a point beyond which the senses and sensuous conceptions can not trace even *matter*—that no chemical analysis has ever yet succeeded in determining what matter really and essentially *is*, but only in detecting some of its forms, divisions and classifications—which leaves the *esse* of matter, although we logically know its reality, as much a mystery as the *esse* of substance in the spiritual world.

Form is simply substance or that which *is*, in a condition of external and distinctive manifestation, action, reaction and use, and equally applies to that which *is*—in the natural, and that which *is*—in the spiritual world.

Space is the interval between one form and another, whether in the natural or the spiritual world. But as the visible bodies in the natural world, and similarly appearing ones in the spiritual world, differ from each other by a discrete or separate degree, so the nature of the *spaces* or intervals between them differ in a similar manner. For illustration, in the *natural* world, space is the interval between one physical body and another, as normally contemplated by the natural mind, and which interval may be measured or estimated by miles, yards, feet and inches. It includes in its definition the fundamental idea of a dead and *unmental here* and *there;* and were there no physical bodies in existence, with measurable and estimable intervals between them, so that there would be distinctly neither a *here* nor a *there*, there would be no space, or what, though it may seem paradoxical, would be essentially the same thing, there would be only infinite and undistinguishable space.

In the *spiritual* world (defined in our last article as the world of substantial mentality, including all love and its affections as *substance*, and wisdom and its thoughts as forms,) space is the interval which marks the difference between one mental or psychical state and another, or between the forms and states of the Love which is more distinctly substantial. If, for instance, two individuals in the Spirit-world could be absolutely and in all respects alike, they could not but appear in the same locality and form, and in fact be one person; and so the interval of space between two persons there is simply the nearness or remoteness of their likeness or their affinities for each other. And so *all* the external objects that are visible or conceivable in that "world of substantial mentality," are in like manner situated near to, or remote from, the individual who beholds or contemplates them, according to the specific affinities which they bear to the states of that individual, or to his affections and thoughts. In fact we have an instinctive though slight perception of this spiritual truth in *this* world, and reduce it to expression when we say of a person whom we love, "That person is very *near* to us," and of one whom we dislike, "That person is distant; we can not approach him." The spiritual language of the Bible, especially, abounds with representation of the nearness or remoteness of persons and objects according to loves or affinities; as, for example, "This people draw *nigh* me with their lips, but in their hearts they are *far from* me."

Even in the *natural* world as originating from, and hence corresponding to, a spiritual cause, the distances and positions of objects in respect to each other are in some sense exponents of their relative characters and states. Were the planet Saturn, for instance, in constitution and state *identical* with the earth, it could not exist anywhere except in the location of the earth, because that position alone would then correspond to its nature, office and design; and so of all other physical bodies whatsoever. This, however, is said of the objects of the material world only as they are contemplated by an *interior* thought.

As for *Time*, it is simply, in the natural world, the interval of duration marked by a given distance and velocity of motion in space as compared with other given distances and velocities of motion. In the spiritual world, therefore, by the law of correspondence, time is the interval of duration determined by any given distance and velocity of motion through *spiritual* space, which *translated* into the language of outer sense, means simply the interval of duration which is consumed during the change from one state of the soul to another, as compared with the duration of other spiritual changes.

An ingenious friend who has lately contributed several able articles to the SPIRITUAL TELEGRAPH over the signature of "*Psyche*," contends, with Bishop Berkley and Charles Augustus Fulk, that there are really no outstanding objects, and no times and spaces, even in the *natural* world, but that what are *called* so are simply *appearances* in the plane of man's sensuous nature, caused by his own internal states. This idea is at least valuable as an aid to the development of interior thought; and even if in itself it is not true, the mind that is sufficiently vigorous to climb to its altitude, and render a just estimate of its magnitude and value, can at least step from it to a platform equally elevated, and which may rest on a more firm and true foundation. We confess ourselves unable to *prove* absolutely that the desk (for example) on which we write, the pen with which we trace these words, the street carriages, horses, men, women and children that appear through our windows, are anything more than illusory appearances in the sensuous degree of our own mind, caused by some peculiarity of internal state; but we are scarcely any more able to conceive the *necessity* of any proof beside the action, as if from such external objects, which we are conscious is from *without* ourselves, upon our external senses. But we have, for the present, no controversy upon this point. If we admit that our *consciousness* of an action from a realm without ourselves, upon our senses, is fallacious, there still remains to our mind the impression of an *infinite logical* as well as *sensuous probability* that there is an external world, and we feel that it would be *practically*, if not *theoretically* safe for us to act, think and philosophize as if we *knew* this to be really so. If we were to admit, however, that there is no external world, but that all we see, hear, feel, etc., as if it were without us, consists merely of subjective appearances *really* existing only in the plane of our own senses, it is still convenient to have terms to express the natures, distinctions, positions and durations, even, of those *appearances*, and the terms substance form, space, time, etc., would still be as convenient and proper for this purpose as any other, provided we adopt a definition of them that is consistent with these ideas. If our friend "Psyche," therefore, insists upon the truth of his theory of the non-objectivity of the world as it appears around us, he may, if he please, understand our terms "space" and "time," as applying to the intervals of distance and duration of those *appearances* which exist only "in the plane of our own senses;" and in this sense space and time still remain realities, and the essential doctrine of our present essay remains unaltered.

Some of the disciples of Swedenborg seem to have understood that seer as affirming that in the spiritual world things appear only *subjectively*, and as projections from the minds of those to whom they appear, according to the states of the latter. We have failed to find this doctrine plainly stated in Swedenborg's pages, but have found many passages which seem clearly to imply the contrary; but if such is really a doctrine of the Swedish seer, he ought, it seems to us, to apply it equally to the natural world, and thus admit fully the idea of our friend "Psyche;" for it is impossible for us to conceive why appearances should be merely subjective in one world and objective in the other. But this whole doctrine of the mere subjectivity of appearances according to the states of the observer, seems to our mind radically unphilosophical. I may, for instance, be in a proper internal state to see a tree; if a tree, then, actually stands before me, as much separate and apart from my abstract existence as I am from its, I shall certainly see it, but not without. I must, it is true, be in a proper psychical state to see it, or I will not see it; for if my mind is intensely absorbed by affections and thoughts totally foreign to the tree, so as not to be conscious of anything else, my eyes may be even directed toward the tree, and the image of it may be reflected upon the retina, but I will not see it. In fact there can be no *merely* subjective perception of anything except the individual's own feelings, thoughts and imaginings, as originating from within himself; for anything beyond himself as an originator of an impression is not of himself, is *without* himself, and thus is *objective*. If, therefore, in the spiritual world, as in this world, there is anything beside the abstract *me*—if there are distinctions of persons and things, and if there is any interchange of perceptions between these in relation to each other, then it is clear that perceptions *there* are objective as well as *here*, and the intervals which mark the distinctions and durations of these objectivities, *answer to an idea* of spaces and times, and therefore it is proper enough to call them spaces and times, although, we repeat, they are no spaces or times in the *earthly* sense of those terms.

We are compelled to leave this portion of our theme unfinished this week for want of room. The remarks and illustrations which will follow in our next will be less metaphysical. We are now passing over the "*pons asinorum*," beyond which our path will be comparatively smooth and plain. Meanwhile I hope my fellow students of the sublimest and most important of all sciences will, with me, con over the ideas belonging to this necessarily most abstruse branch of our subject, till they have thoroughly mastered them, and thus appropriate to themselves those foundations and elements of philosophizing concerning spiritual things, which will make all farther studies in this department comparatively easy. F.

SPIRITUAL LYCEUM AND CONFERENCE.

SIXTIETH SESSION.

QUESTION: How can the laws of Brotherhood best be carried into practical operation?

Mr. LEVI: In the existing order of things, it is hard to live the life of a man and a brother. Society rests mainly on a false foundation; it stands on Bible and tradition, rather than on nature and reason. A man, to be truly moral, must be mentally free—free from superstition. There is no morality in that which a man does to escape damnation. The superstitious man acts from fear, not from love, and all higher motives to action are eclipsed in the dismal shadow of an impending hell. Jesus had no book to worship, no angry God to fear, no ceremonious rigmarole to trouble his head with al; he was spiritually free, and hence could be just and kind, true and loving. This is the only state wherein it is possible for a man to practice these virtues. Wherever the mind is enslaved, brotherhood is crucified.

Mr. TATOR thinks it a contribution to brotherhood to teach parents how to unfold the youthful mind in its natural order. First in order of mental exercise on the part of a child, is perception. This power should receive undivided attention for the time being; that is to say, it is worse than idle to crowd the memory with moral precepts or theological dogmas however true, while the mind is limited in its powers to the mere perception of external facts. The common practice of forcing the rational and moral departments of the mind into activity, when, in natural order, the perception is alone budding into consciousness, jeopardizes the whole wished-for crop of virtue and morality, since these are the product of soils not yet ready to receive such seeds. To sow the church catechism and Sunday-school theology in a mental field, prepared by nature only for the most obvious perception of simple things, is to "sow the wind and reap the whirlwind."

Dr. HALLOCK related certain facts which he witnessed in Mr. Conklin's dark circle the Sunday evening previous. They consisted of the manipulation of hands, the thrumming of a guitar, etc. His leg was twice grasped in such a way as, he thinks, forbids the supposition of fraud, were fraud a supposable attribute of the circle. These are the circumstances: Mr. Conklin was by his side, and his left hand held Conklin's right, and Dr. ——— was on the other side, commanding his left hand. Mr. T. C. Benning was at the opposite end of the table. The names of the remainder of the circle were unknown to him. We were sitting very closely together, and it was repeatedly affirmed that our hands were joined upon the table. So far as Mr. Conklin, a stranger from Texas, and himself are concerned, it was certainly so. Thus situated, the leg, mid-way between the knee and ankle, was twice grasped by a firm, strong hand, and the limb thrown forcibly up, so that the foot touched the underside of the top of the table. In both instances the hand would first grasp the limb firmly, then relax the fingers so as to seize the pantaloons and throw the leg up with a jerk. He was sitting next Mr. Conklin as before said, and in close contact with the end of the table, which would necessarily bring the lower limbs well under it; while the position of the grasp was as that of a hand *reached down;* that is to say, as though it had been projected perpendicularly. Now, (the table being in the way,) for one of the circle to have done that, would have required a bending of the body which, from the close proximity necessary to perform the act, would have been readily discovered. There were apparently four different sizes of hands laid upon different parts of his person: in one instance, two, differing in size and feel, were upon him at the same time. While these handlings were being felt, others testified to touches at the same time. As the circle was about to break up ('good night' having been spelled) but without change of position on his part—directly as Mr. Conklin was rising to leave the table, a hand grasped each knee, the palms covering the knee-joints, and the fingers extending downwards. He was repeatedly touched by hands and by a tin horn at the same time. Is it asked, What has this statement to do with the question of brotherhood? he answers, It holds a like relation to the uses of the nineteenth century, that the eleventh verse of the twenty-first chapter of the Gospel according to St. John, did to the first.

Dr. Gould felt himself but little edified by such facts. Mr. Coles could dispose of them by the bushel. They are not as old as the net-full of fishes Peter drew to land, and a fact, whether of fish or doctrine, to be savory in the nostrils of a saint, must be ancient. All that has been said on this question has been from the materialistic side. The advice to cultivate the different departments of the mind in the supposed order of natural development, is a fallacy. The mind should be educated as a unit, and all its powers developed together and in harmony each with the other. If the moral department is neglected in early life, the injury is irreparable. Where this is left in a state of nature, and the intellect cultivated, the mentality is thrown out of balance. Knowledge without religion, is a curse instead of a blessing. Another of our materialistic friends says we must be free from superstition before we can be just. This is a libel on our revolutionary fathers, who were strongly tinctured with superstition, and yet were so severely just, that in some instances they were a little unjust. Dr. Hallock trusts to growth. According to him, we change from vice to virtue, much in the same way as a calf becomes a cow. But the catastrophe inevitable to that system of philosophy is feelingly set forth in the fable of Æsop's frog, who brought his life to an unlucky termination in the vain endeavor to rival the dimensions of an ox by inflating his carcase with mere wind.

Mr. Dresser: The question assumes there is a law of brotherhood; so he is saved the trouble of proving it. He may be permitted, however, to define what law is, and here Blackstone comes to his aid, who says, to the entire satisfaction of the lawyers, that law signifies "a rule of action." Here is one: "Do unto others as ye would that they should do unto you." Here is another: "Love thy neighbor as thyself." Assuming that these are rules of action in the premises at least as good as any yet discovered, our question next demands the best method of application. For authority upon this point, see Luke x: 30, 38. Adjourned. R. T. Hallock.

DR. BELLOWS AND HIS BROAD-GUAGE CHURCH.

A few days since, when I read an extract from a discourse recently delivered by Dr. Bellows, I supposed the reverend gentleman to be in his dotage, and I gave his absurd ideas but a moment's consideration; when, however, I learn that he is yet young, and at the head of a fashionable church, and that he is serious in proposing a "broad church," (or *broad-guage* church, as the *Herald* suggests,) that shall include some of the forms, the pomp, the show of the Catholic Church, I have doubts regarding the man's sanity. Should it be ascertained that he is in his right mind, I could find only one other clue to his novel plan—personal aggrandizement.

Nothing could be more simple than the teachings of Jesus Christ; nothing more plain and unostentatious than his life. He even forbade long prayers, and told us how and where to pray. Do not our modern evangelists know this perfectly well? Do they not know, from having reviewed the past, that form and ceremony have taken the place of pure Spiritualism—that alone which can be acceptable to God? Proudhon has recently demonstrated to the French people, that the Church, so-called, has even retarded civilization; and for this—behold the beautiful light of the nineteenth century!—he has been condemned to three years imprisonment. If Proudhon had not spoken the truth, the Church would not have troubled itself about him; if he has spoken the truth, how slow should our modern teachers be to return to gather up the fragments of that carcass whose stench must be so offensive to heaven?

Is it necessary to review the history of the Catholic Church? Is it necessary, at this day, to recall to mind its fearful atrocities? Is it necessary to show how in Catholic countries the masses remain in poverty and ignorance, while the priests live luxuriously, and pass their time 'mid every species of vice? I have been for nearly ten years a resident in foreign lands, under the Pope's sway, and God forbid that we should ever have in these United States a semblance of any one of their religious institutions—a shadow of any of the forms and ceremonies with which the people are cheated out of all spiritual food! Unfortunately, however, we have monasteries, or convents, into which many Protestant children are sent for an education—sent, generally, because they can be more cheaply and, perhaps, better educated (shame on us if it is so!) than elsewhere—sent, because the parents, calling at these institutions, find them every way attractive—forgetting that dens of infamy are often made more alluring than the haunts of the good—forgetting that each superior is a female Jesuit, the shrewdest, most accomplished, the most highly educated of the order, and that she can read their shallow brains, and attack their weak points with a skill that is nearly marvelous—forgetting that while the intellects of their loved ones are being properly trained, crowded, if you will, with the ornamental and the useful, their hearts are having silently and secretly instilled into them those deep, damning errors, no mother's prayers nor father's threads can eradicate.

The pertinency of these last remarks will be more particularly seen by those who read, in the Detroit *Tribune* of July 19, the very sad account of that young lady who clandestinely left home in Montreal, and secreted herself, or was secreted, in a convent in Toledo, Ohio.* It seems that the girl had been educated in a convent in France; and that the wonderful secret police of the Church had kept track of her even to her new home; that she had been followed from place to place, till, finally, under the gentle, humane, tender guidance of a friendly Sister, she deserted her natural protectors, driving them almost to madness, and took shelter under a strange roof, and among strangers, who, as all must know, could have in view no other than the most nefarious designs—nefarious, when parental ties and discipline are brought into view, and the duties every woman owes to society. She was finally found and rescued by her father. As a palliative, some papers (probably Catholic) state that she is a girl of weak intellect. There is no doubt of this, as her conduct shows; but it also shows that she had so much the more the need of parental protection.

A few days previous to seeing the above account in the *Journal of Commerce*, I had had a long conversation with a young lady who had just made her escape from St. Joseph's Convent in Maryland. She came from Peru, Ill. Finding herself under a sort of rigid prison-discipline, she repeatedly wrote to her father to come and release her. Her letters were intercepted. Hearing nothing from home, finding that they were trying to entice her into the Mt. Hope Insane Asylum, and fearing that they might poison her, as they obliged her constantly to take medicine, though she had made no complaint about being ill, she finally ran away, but was overtaken and carried back. At last her teacher, a young lady not much older than herself, seeming to pity her condition, forwarded a letter for her to her uncle in Brooklyn, N. Y., who was not long in liberating her. It seems that the superior of the convent had written to the Illinois girl's father, telling him that she was insane. This was in keeping with their other acts—desiring to get her into the insane asylum when they found that she was determined to leave, that they might feel more sure of their prey.

These are only cases that have come under my notice within the last ten days; but they are enough to show the nature of Catholic influences, (hostile to our own free institutions, hostile to women's noble and lovely mission as mothers, hostile to her rightful, elevated position on the broad field of humanity,) to make us watchful, and, if possible, to brand with a broad and conspicuous mark, as an enemy to true progress, any man who would in the slightest degree sustain those influences in this country.

In connection with this subject, I can affirm that the last two great *Christian* wars were brought about by the Catholics, or their *cent guarde*, the Jesuits. I was in Athens during the Crimean campaign. Meeting there an old gentleman who had once been Governor of modern Sparta, he showed me in the most conclusive manner that the war had been induced by the secret influence of the Jesuits, and for the sole purpose of stopping the progress of the *Greek Church*—they not wanting to see a Greek Pontiff in the chair of St. Sophia.

The Pope and his myrmidons were the cause of the late massacre of sixty thousand unoffending "subjects," whose blood is yet hardly dry upon the plains of Lombardy. Sardinia had thrown off the papal yoke, had established a liberal constitutional government, had confiscated the property of the Church, and turned thousands of its lazy monks over to lands or hands that had more need of them. The Pope could not brook all this—but how was he to be revenged? His loving son in Christ, Francis Joseph, who equally hated Sardinia, could be his able tool. Some provocation, however, was necessary; so one was fabricated—"Sardinia must disarm!" (Send word to your neighbor that he must take the locks off of his doors—it would be a parallel case.) Three whole days were allowed. This was all gammon. The Pope had told his miserable, contemptible tool, the Emperor of Austria, the cowed, the whipped, the imbecile Joseph, to throw forward his troops, and crush the life out of their mutual enemy before French aid could reach him. All was done as the Pope wished—on one side—but the Napoleon eagle swept down from the Alps with this motto: We only uphold the Church when it is on the side of progress. The Church, the priesthood, the curse of all ages, has received in this defeat a terrible wound; but the monster is not yet dead. Dr. Bellows would like, probably, to give it some medicine in exchange for a red gown and hat. *Nous verrons.*

The learned Higgins has said, "that no man should teach theology who had not read Dupuis;" allow me to add, that no man should teach theology who has not read Higgins.

New York, *July* 30, 1859. G. Leighton Ditson.

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* The following paragraphs to the Boston *Journal*, and letter to the Montreal *Commercial*, from the young lady's father, give the main particulars of this outrageous affair:

The Late "Rescue" from a Convent.—The innocence of the Catholic clergy of any impropriety in influencing the conduct of a young Montreal lady, who was recently taken from a convent at Toledo, Ohio, by her father, does not seem to be established, notwithstanding the assertions of the Toledo paper that they were in no way responsible for the girl's actions. The Montreal *Gazette* copies the original account of the affair, as given in the Detroit *Tribune*, and says, "Such, we learn from Mr. Starr, is a correct account of the finding of his daughter." The *Gazette* charges that the young girl was assisted in leaving home by the priests and nuns of Montreal and Toronto, with the help and sanction of Bishop Charbonnel of Toronto.

The Montreal priests furnished her with railroad tickets to reach Toronto, and there Bishop Charbonnel provided a safe retreat until she could be conveyed to the convent at Toledo. And yet the bishop, priests and nuns solemnly assured her father and his friends that they had not seen her, did not know where she was, and could not give any information concerning her. The clue by which she was discovered, however, disproved their assertions. It was ascertained by the police that the young lady's carpet bag had been left at the Catholic Seminary in Montreal, on the morning of her flight, and forwarded afterward to the West. Other clues were obtained, and on the strength of them Mr. Starr started for the West and eventually succeeded in finding his daughter. A good deal of excitement has been created at Montreal by the affair, and it is probable that the Bishop and his friends will give to the public their version of the matter.—*Boston Journal.*

The Editor of the Montreal Commercial Advertiser:

Sir—I regret that publicity has so soon been given to the circumstances of my daughter's rescue from the convent; for, after consulting with eminent counsel, I had decided that the facts should be elicited before a *Court of Justice*, and the conspirators (there are four) punished as their base conduct merits.

I hasten, however, to correct one or two errors in your statement of to-day. My daughter has not renounced her newly acquired Roman Catholic faith, although she has been painfully convinced that she is not destined for a convent life, and that she can as well serve God in the world as within the walls of a cloistered nunnery.

Her parents have no desire that she should renounce her new religion. She is now of age, and capable of judging for herself; and as she conscientiously believes her newly-adopted faith is the true one, we, her parents, can only pray that she may live the life of a devout and holy Catholic. I have many dear and valued friends belonging to that Church, and it is not because I have discovered vile miscreants of that faith (and they are to be found in all religious sects,) that I think the less of the *Roman Catholic Religion*, which I know teaches emphatically to children the duty of obedience to the commandment, "Honor thy father and thy mother."

Indeed, in the course of these six long weeks of mental agony and suspense, I have received as much sincere and heartfelt sympathy from Roman Catholics as from Protestants, and among whom I may name His Grace the Archbishop of New York, the Bishop and the Rev. Mr. Perry at Montreal, and the Bishop of Quebec, and my old and valued friend, the Vicar-General, Mr. Cazeau, beside numerous ladies and gentlemen of that faith; and to Mr. Coursol (also a Roman Catholic), I owe much gratitude for his honest sympathy and untiring efforts in aiding me to discover the place of my daughter's retreat.

In your remarks this morning there is an indirect hint that the Bishop of Montreal was among those who deceived me. I believe, on the contrary, that his Lordship was himself most egregiously deceived by others; for he took great pains to discover where my daughter was secreted, and at all hours was ready to receive my visit and to aid me to the extent of his power.

When I vented my long pent-up anger on the woman Blondin, (who is the superior of the Convent at Toledo,) she replied: "Don't blame me, Sir; why did not Bishop Charbonnel tell you where your daughter was—he knew all about it—your daughter will tell you so—I acted only under the orders I received." When I asked her from whom those "orders" emanated, she replied, "My ecclesiastical superior" and when I demanded who her "ecclesiastical superior" was, she replied, "I will not tell you;" but if I had to go over the same ground again I would act differently. Now the question is, *who is the Ecclesiastical Superior of the Branch of the Grey Nuns of Montreal at Toledo?*

One remark more. I am finally and conscienciously convinced, that had even another week elapsed without finding my daughter and curing her, her illness would have led her to the grave; and that her parents would have dragged out a miserable existence in all the agony of doubt and uncertainty, forever, of the fate of their beloved child.

Your obedient servant, J. Leander Starr.

No. 18 *Great St. James-street, July* 26, 1859.

THE MICROSCOPIC WORLD.

Under the head of "*Minute Cryptogamic Plants and Animalculæ, in their relations to Disease,*" Dr. Hunt, of New York, furnishes an interesting article to the "*North American Journal of Homœopathy.*" which we copy, as follows;

It is said that no effort was ever made to improve the public health that was not prompted or promoted by the disinterested exertions of physicians; that they are continually occupied in lessening the possibility of those very maladies whose existence is a source of emolument to them; and that, through their efforts, the management of health, in every stage of life, has been placed on a surer basis, "the occurrence of disease rendered less frequent, less excusable, and its removal made more easy and certain." With the design of contributing to this general object, I propose to descend to one of the humblest provinces of the domain of science, and bring forward a few of a class of well-established facts, which may be shown to have an important bearing on the causes and cure of certain forms of disease.

I. I propose to review, in the briefest manner, the subject of *microscopic cryptogamic fungi* and animalculæ, in their relations to health and disease; their mode of growth, immense numbers, extreme minuteness, and wide diffusion.

II. To show that they exist, in situations where their presence is not always suspected, and that, wherever they exist, they are always deleterious to health.

I. *General character of cryptogamic plants.*—Nearly all the diseases to which plants are subject, are the result of encroachments by parasitic mushrooms, fungi, or lichens, and every species of plant, in a diseased state, presents us with some minute specimens of this order. Wheat is infested and greatly injured by the *rust*—a highly organized fungus, called by the botanist *uredo linearis*—and by that called *smut*, or *uredo segetum*. Blight, dry rot, and all the fungi that retard the growth of trees and plants are of this character.

The rapidity with which the fungi reproduce themselves, and spread over objects which furnish the proper food for their development, constitutes one of their most remarkable features. Some species "pass through their whole existence in a few minutes, from the invisible *spore* to the perfect plant." In warm climates, *mould* spreads over the leather of shoes in a single night, and renders it quite rotten in forty-eight hours; thus drawing their nutrition from the "heart of the leather, in that time." These mould-plants extend themselves, "by many successive generations, over its total surface." (Lind.) Webster says he saw sound potatoes destroyed by mould in thirty-six hours. The number of known species of fungi is so great that their number has never been estimated. Fries, the Swedish naturalist, counted two thousand species within a space equal to one-eighth of a mile square.

When we descend to examine the vegetable productions of the smallest size, the microscope shows them in visible growth. A drop of yeast, placed in the bottom of a watch-glass, may be seen swelling up, as the *torula cerevisiæ* unfolds itself, and exhibiting a forest of fungi, where, but a few minutes before, only a spore or two were visible.

The exact process, by which the yeast-plant propagates itself, is important. The globules are rather egg-shaped, and, when examined by aid of the microscope, a small point may be seen on the surface of a globule fully formed, and, after some hours or more, it becomes associated with others. Sometimes several globules cluster around one of the ordinary size and whirl about with it, when the fluid in which the mass floats is shaken. In the smallest quantity of yeast a number of isolated cells is seen, and, from the surface of each cell others shoot forth. These become cells, like the parent, and, in their turn, originate others.

Every globule of yeast, as well as each individual spore of all the microscopic fungi, is perfect in itself. It absorbs its food from every part of its surface, assimilates it, and respires the air as perfectly as the highest flowering plant. When the fermentation is going on, "the small globules of yeast become agitated in all directions;" small protuberances shoot out on all sides, which grow to their full size, and separate from the parent plant. It is believed that there is, in this process, a truly *vital* reproduction, like that of buds in the vegetable kingdom.

The substance known as *leaven*, furnished the most ancient nations with the simplest mode of making light bread, and it is still in general use. When bread remains unbaked, in a warm place, for a very short time, it speedily acquires a sour taste, and the microscope reveals a forest of very small *fungi*, resembling those that constitute yeast, and equally capable of reproducing themselves. This is really the first stage of putrefaction.

The peculiar plant called *mould*, or *mucor stercorea*, consists of a true and highly organized microscopic plant. It may be seen with a magnifying glass, on the surface of all putrefying vegetable or animal matter, and the plants soon become visible to the naked eye. They possess the root, stalk, flower, and all the essential parts of the perfect plant.

Mildew and blight consist of minute parasitic plants, of which the seeds are so small that they can enter the pores on the straws of wheat, which are open in wet weather. In warm, showery weather, each pore upon a straw may produce from twenty to forty of these poisonous parasites. They may rapidly be distributed over a whole field, from a few diseased plants, as the seeds are not much heavier than the air. In the growth of these small parasites, and in that most minute aerial fungus, called red snow, or gory dew of the Arctic regions, we see the development of vegetable life, in its simplest form, and discover the first steps of advance in organic structure.

PROCESS OF DECOMPOSITION OF ANIMAL SUBSTANCES.

The putrefaction of animal substances does not consist in chemical decomposition alone, but in the formation of minute animalculæ, called *infusoria*. These exquisitely small, but living and organized beings, consist, at first, of only "one or more small globules, grouped together side by side, and endowed with a sort of creeping or rotatory motion." The animalculæ called vibrios, are found in various animal fluids, and may almost always be seen by examining, with a microscope, the matter that accumulates between the teeth. Lecuwenhock has shown that "scarcely any animal substance putrefies without becoming the food of myriads of animalculæ."

In every article of food, that is permitted to stand only a few hours in a warm place, putrefaction commences by the spontaneous formation of minute living animals. A boiled potato, in a small quantity of boiling water, left to stand in a glass vessel well covered, was found by Mr. Ellis, after twenty-four hours, to be alive with moving animalculæ; and another raw potato, similarly situated, and by its side for an equal length of time, had undergone the same change. The animalculæ were "of a linear shape, very distinguishable, moving to and fro with great celerity, so that there appeared to be more particles of animal than of vegetable matter in each drop." The same result followed in every experiment made, whatever kind of water was used. Minute living creatures were formed, which "moved rapidly in different directions, turning themselves quickly round at the same time that they moved rapidly forward." (Philos. Transactions, vol. 59, 1767.)

Experiments have been made by Buffon, Reaumur, Ingenhouz, under great diversities of situation, and in all of them microscopic animalculæ were developed, in all infusions of animal or vegetable matters. They put boiling veal broth into a vial, previously heated in the fire, and, hermetically sealing it, they left it three or four days. When examined, they found in it the same development of living infusoria. And it will everywhere be found that, wherever vegetable or animal matters are permitted to stand a few hours, under favoring circumstances, vegetable fungi or animalcular infusoria will be developed, with a rapidity proportioned to the temperature. Even the mucus that adheres to the teeth almost always contains them; and it has been shown, by M. Manell, that the *tartar* on the teeth "consists almost entirely of the skeletons of dead vibrios, cemented together by dried mucus."

The difficulty of accounting for the origin of organized living products, in situations in which it would seem impossible that seeds or oviform matter could be deposited, does not destroy the force of well-attested facts. The *filaria*, or thread-worm, originates, in some way, in the eyes of horses, and grows to an inch in length, as large as a sewing-thread, and moves rapidly about in the aqueous humor. It causes inflammation, opacity of the cornea, and may be extracted. (Lawrence on Diseases of the Eye, p. 532.) These thread-worms have been found in the eyes of cattle, sheep, pigs, frogs, lizards, fishes, birds, and even in the human eye. Dr. Guetner extracted one, called a Guinea worm, from the eye of a Negro girl, in the West Indies. The process by which they originate, is not our present object. Many philosophers have supposed that living organized beings of the lowest orders may be produced by a spontaneous vital process, which at first extends only to the formation of the simplest and lowest grade of animal life. Infusoria and vibrios are reproduced by solitary propagation, by one cell growing on and detaching itself from its parent. From this low beginning they rapidly improve, as the species advances to more perfect forms. "To suppose," says Darwin, "the eggs of former microscopic animals to float universally in the atmosphere, and pass through the sealed glass vial, is so contrary to apparent nature as to be totally incredible! and, as the latter are viviparous, it is equally absurd to suppose that their parents float everywhere in the air, seeking an opportunity to leave their young in paste or vinegar." Berutti endeavored to show that infusoria are developed by spontaneous generation. He considers the *acarus scabiei* the product, as well as the cause of itch; and says that zoosperms "are not genuine animalcules, but organic molecules, formed in the minute extremities of the spermatic tubes, by the effect of an exuberant nutrition." In the same way we may account for the origin of intestinal worms, which nowhere exist in the outer world. The *sarcina ventriculi*, found in the stomach, have a similar origin. It is no longer believed that all animal existences, found in unusual places, must necessarily have been produced from eggs introduced from without. We see "worms found in seeds, and nuts, in woods, in stones, on leaves and plants, and in them. We see clouds of flies suddenly rising in new localities, and 'army worms' emerging from the ground and marching in solid phalanxes, over the neighboring fields, spreading destruction before them; and we see the most minute creatures developed in offensive waters, sour wines, pestilential air; and we see offensive effluvia and exhalations rising from plants, earths, and stagnant waters, in which noxious animalculæ are developed." Thus, wherever dead animal or vegetable substances exist, in combination with heat and moisture, we see these substances speedily invaded by the destroying legions of cryptogamic plants, or living infusoria. We see that the disorganization of these substances is effected, not by chemical laws, but by the rapid growth of these mysterious living creations, which constitute the lowest order of organic existence. I now proceed to show that the whole of these substances, which originate in spontaneous fermentation or putrefaction, are essentially poisonous in their nature, and that, in all their relations to human life, and health, and happiness, their effects are evil, and only evil, continually.

MEDICAL PROPERTIES OF THE MICROSCOPIC FUNGI.

The whole tribe of the deliquescent fungi are poisonous. Darwin says some of them are so acrid that a drop of their juice blisters the tongue. Some of them are used for blistering the skin, and others, as the agaricus, produce profound intoxication. The acrid properties of common mushrooms are partially dissipated by boiling; but I have seen a disease, which resembled Asiatic cholera, produced by them.

Dr. Mitchell, of Philadelphia, says, the acrid and narcotic qualities of poisonous fungi are increased when their growth is facilitated by high temperature and moisture. He has shown that the diseases commonly attributed to "malaria," are really the products of invisible cryptogamic fungi; that these diseases are always most prevalent and violent in autumn, after the hot weather is over, but at the time when the fungus plants are growing most rapidly, and feeding on the old, decaying vegetation, which furnishes their appropriate food. Among the considerations which confirm the truth of this theory, a few only can be enumerated here:

The fungi grow most rapidly in the localities which furnish malarious diseases; they are known to be universally poisonous, and to produce febrile diseases marked by periodicity; they grow most rapidly during the dampness and darkness of the night, and in damp places; they are known to produce some cutaneous and mucous diseases, contagious diseases of insects, diseases of cattle fed on mildewed food, communicated to persons who use their flesh, butter, or milk. These are only a few of the characteristics which point to their mysterious and invisible legions, as the most insidious and deadly of all the destroyers of human life.

As their numbers have defied the calculating powers of all observers, the numerous forms in which they have interfered with human health have never been fully exposed. They encroach upon the food that man eats, the water he drinks, and the air he breathes. In some debilitated or scrofulous constitutions the cryptogamic fungi plant themselves on the skin, and establish the most inveterate diseases.

One of these diseases, most often seen, is tinea capitis, or scald-head. When the white crust, from the roots of the hairs affected by it, is seen under the microscope, it is found to consist of "millions of mycodermatous plants, the seats of which are in the cells of the epidermis." Cryptogamic plants, of extreme minuteness, have been found growing in the matter of tubercles, from the lungs of different persons; they have been seen on the skin of a mouse, on a living, but diseased gold-fish; also on the coating of the tongue, and on the gums. The apthous crusts in the mouth of a child are composed of fungus called *Favus*. The same parasite has been found in the intestinal canal, in the crusts of porrigo, on blistered surfaces, on the inside of the œsophagus, in ulcers of the intestines in typhus, in various cutaneous eruptions, in a cerebral tumor, in a chronic ulcer, in a scrofulous affection of the ear, in carious teeth, in the expectorated matter of pneumonia. They have been observed in the stomach of an icteric subject, in yellow fever, and in a large number of other diseases.

[TO BE CONTINUED.]

WITCHCRAFT.—In the course of the century during which the persecution against so-called witchcraft was at its hight in Germany—from 1580 to 1680—it is calculated that more than 100,000 individuals, nine-tenths of whom were women, were its victims. To the honor of humanity be it said, some voices were raised against this bloodthirsty practice, but they were drowned in the general clamor. In every part of Germany, Protestant or Catholic, the same atrocities were committed. At length, in the year 1631, the noble-hearted Count Frederic Stein, himself a member of the order of Jesuits—an order which had been among the most violent denouncers of sorcery—ventured to step boldly forward and declare that, among the many whom he had accompanied to the scaffold, there was not one whom he could confidently declare guilty. "Treat me so," he added; "treat in this manner the judges or the heads of the Church, subject us to the same tortures, and see if you will not discover sorcerers in us all." Despite this burst of generous indignation, it was not until 1694 that this incomprehensible insanity began to abate. The last so-called witch burnt in the German empire was a poor nun, aged 70, in the year 1749, at Berg. But at Glarus, in German Switzerland, an execution of a similar nature took place as late as 1794, at Berg. This time the victim was a servant girl, accused of having practiced diabolical arts to harm the child of her employers. Germany, indeed, seemed to live in an atmosphere of sorcery. The ground which Faith had lost Superstition made her own.—*Poets and Poetry of Germany.*

DR. E. H. CHAPIN AND TOTAL DEPRAVITY.

Dr. Chapin's sermon, published in this paper under date of June 4, No. 6 of the present volume, from the text, "And when he came to himself he said, how many hired servants of my father have bread enough, and to spare, and I perish with hunger"—*Luke* 15 : 17, has called out a modification from an orthodox divine of the generally-accepted idea of *total depravity* (believed in by the Calvinistic and Hopkinsian school of Christians), which we are glad to lay before our readers, and thank our neighbor Spiritualists (whether of the old school exclusively or of the new and old combined), kindly for it. We think our correspondent need have no fear that there is not as much of that spirit of truth and use which form the requisites of a sound criticism, gushing out of the granite rocks of New Hampshire as there is from the cobble-stones which form our city pavements. We assumed the human degree of life near the base of New Hampshire mountains, and we have great respect for their inspirations and their energizing influence. We cheerfully accept our correspondent's contribution and his proposition to send occasional remarks and criticisms to these columns, and to give notice of this paper to his congregation and others, and to do whatever else may seem to him proper to make this paper useful, and we have entered his address for a copy of the paper for the balance of the volume. Here is his letter:

FITZWILLIAM, N. H., *July* 5, 1859.

C. PARTRIDGE ESQ.: *Sir*—A few days since I received two numbers of the SPIRITUAL TELEGRAPH AND PREACHER, for which I thank you; for I believe in the existence of Spirits and of a Spirit-world, although yet we "see through a glass darkly." I knew not before that such a periodical was published. Had I the means, or could I compensate you by giving notice, or by contributions of the pen, I would like to receive it regularly, especially as it is giving "verbatim reports of discourses by H. W. Beecher, and E. H. Chapin," as delivered to their people, and I like to see such men in their home-dress. I observe, also, that your columns are open to "criticisms which may, from time to time, be made upon them." This I like; for, as my old minister used to say, "We all have something that spoils us," and one may see a mote in another's eye more clearly than a beam in his own. It may seem like arrogance, if not impudence, for an obscure New Hampshire minister on the granite hills, to attempt to criticise the discourses of such men as H. W. Beecher and E. H. Chapin; but my appeal is "to the law and to the testimony." If a word is advanced, which the word of God does not sustain, let it die, but "let God be true, though every man be found a liar."

It is an easy thing for any person of ingenuity to conjure up a man of straw, and then show his valor in demolishing it; but I did not suppose that Dr. C. was the man to do it. On one point, at least, in his discourse on the Prodigal Son, delivered Sunday morning, May 29, 1859, and published in No. 6 of your present volume, he has, I think, fought like one that beateth the air; for his strokes have been aimed at nothing but a phantom of his own brain. I refer to what he says of the doctrine of Total Depravity. For more than forty years I have belonged to that class of theologians who believe in that doctrine, and I have been regarded "as one of the straitest of the sect." But I never saw or heard of one that believed in such "total depravity" as Doctor C. describes. He says:

"If a man is totally depraved, he need feel no blame. He can not help himself. He is locked up and fastened down—has no ability to do better."

And more of the same sort. Now, I boldly say that neither Dr. C. nor any other man can adduce a single writer or preacher of the Calvinistic or Hopkinsian school, who ever taught or believed that the doctrine of total depravity contains any such sentiment. It would be self-contradictory. Depravity is wickedness—destitution of holiness. Webster so defines it. But a man that has no ability to do better than he does, can not be wicked any more than a block or a stone. We believe that sinners totally depraved have power to "cease to do evil and learn to do well." All that is wanting is a disposition—a willing mind; and it is in the want of this that depravity consists. "Their heart is fully set in them to do evil."—*Eccl.* 8 : 11. They have power to refuse the evil and choose the good, but they will not. The Prodigal Son had power to remain at home, and be a contented and dutiful child, but he *would not*. In this his depravity consisted; for this he felt "the sting of guilt," and when he came to a right mind, he said: "*I* have sinned."

It is so in all cases. Total depravity does not imply want of power, but of will or disposition—an entire destitution of holiness, or of conformity to the moral image of God. A man may have the social virtues, be an affectionate husband, a kind father, a good neighbor and yet be "without holiness." The brutes care for their own offspring. Publicans and harlots love those that love them. The devils, even, do not fight and devour one another. A man may be totally depraved and yet have many amiable and good qualities. The rich young ruler had, but he lacked one thing essential to all true holiness—supreme love to God.

We believe that all men, previous to regeneration, are thus totally depraved, or destitute of holiness, and we believe it on the *scrutiny* and *testimony* of the Omniscient God, (whom we dare not disbelieve lest we make him a liar,) and because the doctrine agrees with our own observation and consciousness. "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good—no, *not one.*" And, like the Apostle Paul, we know, when we "come to ourselves, sitting at the feet of Jesus, clothed, and in our right mind;" then, if not before, we "know that in us, that is in our flesh"—our carnal and unrenewed nature—"there dwelleth no good thing."

But Dr. C. considers the Prodigal's return a case of "self-recovery"—a coming to himself; and asks if we "can suppose that when he came to himself, he came back to the condition of total depravity." Does the Doctor believe that when he came to himself, he came back to the state of mind he was in when he said to his father, "Give me the portion of goods that falleth to me?" If so, what shall prevent his doing again as he had done, or worse—going into a far country and wasting his substance with riotous living? If that is self-recovery, what would self destruction be? Now we believe that he first destroyed himself by his own wicked conduct, and when he came to himself, he saw it, he felt it, he was stung with a sense of guilt. He did not accuse others, but, as Dr. C. says, "he accused himself." It was his own fault, his own depravity that had led him to do it. He had been mad, insane, out of his right mind. The Scriptures call such men "fools." But now he begins to view things right. He sees what he has done; he repents, has another mind, becomes sane, rational; a new creature, recovered from his lost condition to serve, glorify and enjoy God according to the original design of his creation.

Previous to this, we see in him no trait of moral goodness. He was an unwise, discontented, dissolute prodigal son; not so bad but that, like other evil men, he might wax worse and worse—2 *Tim.* 2 : 13—but he was destitute of holiness. Some suppose if a man is totally depraved, he is as bad as he can be; and not only so, but he is incapable of being or doing any better; but no such doctrine was ever taught or believed in the schools of orthodoxy. We believe that a young child may be totally depraved, while yet as harmless and innocent as the brandished tongue of the young viper. But the child and the viper both show, when quite young, what their nature is, and what they will do when they grow up, unless that nature is changed.

Hence, it may be seen, that the doctrine of total depravity lies at the foundation of all evangelical holiness. If, as Dr. C. says, there is in man naturally "a primal good underlying the evil, and deeper and stronger than the evil," a new creation to holiness is not necessary. The root of the matter is already in him, and cultivation, nurture, discipline is all that is wanting to ripen and mature the perfect man in Christ Jesus. But this I say confidently, no such doctrine is taught in the Bible. "Heaven and earth shall pass away, but this word of Christ shall not pass away. *Verily, verily, I say unto you, ye must be born again.*" J. WOODS.

ANGELS DAGUERREOTYPED.

A physician in this city, for whose integrity we can vouch, recently received the following communication from one of his friends living in Indiana. We have solicited it from him for publication, and he has kindly granted us the privilege, on condition that the names shall be withholden from the public. We are permitted, however, to give the names and address of the writer, and other parties knowing the fact, privately to individuals who may wish to test the truth of the statement:

DEAR ———: The main purpose of my saying a word here is, to state a fact which looks spiritual. An aged man died here the other day, after eight years prostration by paralytic affections. He was sound in the orthodox faith, New School Presbyterian—counted, and undoubtedly was, a holy, good man. After his death his kindred obtained an artist to take a daguerreotype of him. The corpse was placed as seated in a chair, and the plate on examination contained not only the picture (rather dim) of the deceased, but to the astonishment of all, *two* figures, one a female and the other a male, were painted on the plate, standing the one on one side of the corpse and the other on the other side. There was no person in the room beside or near the corpse. The dress of the female figure was wholly unlike that of the artist (the artist was a female), and no other females were in the room. All the figures, corpse and all, were very dim. Now the spiritual phase is, that two Spirits standing beside the corpse were reflected, etc. These are facts; you can make what use of them you like; perhaps Partridge would like to get them. I would like Spiritualists to know these facts, as like facts may have happened elsewhere. H. S.

LATER FROM EUROPE.

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DR. E. H. CHAPIN AND TOTAL DEPRAVITY.

Dr. Chapin's sermon, published in this paper under date of June 4, No. 6 of the present volume, from the text, "And when he came to himself he said, how many hired servants of my father have bread enough, and to spare, and I perish with hunger"—*Luke* 15 : 17, has called out a modification from an orthodox divine of the generally-accepted idea of *total depravity* (believed in by the Calvinistic and Hopkinsian school of Christians), which we are glad to lay before our readers, and thank our neighbor Spiritualists (whether of the old school exclusively or of the new and old combined), kindly for it. We think our correspondent need have no fear that there is not as much of that spirit of truth and use which form the requisites of a sound criticism, gushing out of the granite rocks of New Hampshire as there is from the cobble-stones which form our city pavements. We assumed the human degree of life near the base of New Hampshire mountains, and we have great respect for their inspirations and their energizing influence. We cheerfully accept our correspondent's contribution and his proposition to send occasional remarks and criticisms to these columns, and to give notice of this paper to his congregation and others, and to do whatever else may seem to him proper to make this paper useful, and we have entered his address for a copy of the paper for the balance of the volume. Here is his letter :

FITZWILLIAM, N. H., *July* 5, 1859.

C. PARTRIDGE ESQ. : *Sir*—A few days since I received two numbers of the SPIRITUAL TELEGRAPH AND PREACHER, for which I thank you ; for I believe in the existence of Spirits and of a Spirit-world, although yet we "see through a glass darkly." I knew not before that such a periodical was published. Had I the means, or could I compensate you by giving notice, or by contributions of the pen, I would like to receive it regularly, especially as it is giving "verbatim reports of discourses by H. W. Beecher, and E. H. Chapin," as delivered to their people, and I like to see such men in their home-dress. I observe, also, that your columns are open to "criticisms which may, from time to time, be made upon them." This I like ; for, as my old minister used to say, "We all have something that spoils us," and one may see a mote in another's eye more clearly than a beam in his own. It may seem like arrogance, if not impudence, for an obscure New Hampshire minister on the granite hills, to attempt to criticise the discourses of such men as H. W. Beecher and E. H. Chapin ; but my appeal is "to the law and to the testimony." If a word is advanced, which the word of God does not sustain, let it die, but "let God be true, though every man be found a liar."

It is an easy thing for any person of ingenuity to conjure up a man of straw, and then show his valor in demolishing it; but I did not suppose that Dr. C. was the man to do it. On one point, at least, in his discourse on the Prodigal Son, delivered Sunday morning, May 29, 1859, and published in No. 6 of your present volume, he has, I think, fought like one that beateth the air; for his strokes have been aimed at nothing but a phantom of his own brain. I refer to what he says of the doctrine of Total Depravity. For more than forty years I have belonged to that class of theologians who believe in that doctrine, and I have been regarded "as one of the straitest of the sect." But I never saw or heard of one that believed in such "total depravity" as Doctor C. describes. He says :

"If a man is totally depraved, he need feel no blame. He can not help himself. He is locked up and fastened down—has no ability to do better."

And more of the same sort. Now, I boldly say that neither Dr. C. nor any other man can adduce a single writer or preacher of the Calvinistic or Hopkinsian school, who ever taught or believed that the doctrine of total depravity contains any such sentiment. It would be self-contradictory. Depravity is wickedness—destitution of holiness. Webster so defines it. But a man that has no ability to do better than he does, can not be wicked any more than a block or a stone. We believe that sinners totally depraved have power to "cease to do evil and learn to do well." All that is wanting is a disposition—a willing mind; and it is in the want of this that depravity consists. "Their heart is fully set in them to do evil."—*Eccl.* 8 : 11. They have power to refuse the evil and choose the good, but they will not. The Prodigal Son had power to remain at home, and be a contented and dutiful child, but he *would not*. In this his depravity consisted ; for this he felt "the sting of guilt," and when he came to a right mind, he said : "*I* have sinned."

It is so in all cases. Total depravity does not imply want of power, but of will or disposition—an entire destitution of holiness, or of conformity to the moral image of God. A man may have the social virtues, be an affectionate husband, a kind father, a good neighbor and yet be "without holiness." The brutes care for their own offspring. Publicans and harlots love those that love them. The devils, even, do not fight and devour one another. A man may be totally depraved and yet have many amiable and good qualities. The rich young ruler had, but he lacked one thing essential to all true holiness—supreme love to God.

We believe that all men, previous to regeneration, are thus totally depraved, or destitute of holiness, and we believe it on the *scrutiny* and *testimony* of the Omniscient God, (whom we dare not disbelieve lest we make him a liar,) and because the doctrine agrees with our own observation and consciousness. "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good—no, *not one*." And, like the Apostle Paul, we know, when we "come to ourselves, sitting at the feet of Jesus, clothed, and in our right mind;" then, if not before, we "know that in us, that is in our flesh"—our carnal and unrenewed nature—"there dwelleth no good thing."

But Dr. C. considers the Prodigal's return a case of "self-recovery"—a coming to himself; and asks if we "can suppose that when he came to himself, he came back to the condition of total depravity." Does the Doctor believe that when he came to himself, he came back to the state of mind he was in when he said to his father, "Give me the portion of goods that falleth to me?" If so, what shall prevent his doing again as he had done, or worse—going into a far country and wasting his substance with riotous living? If that is self-recovery, what would self destruction be? Now we believe that he first destroyed himself by his own wicked conduct, and when he came to himself, he saw it, he felt it, he was stung with a sense of guilt. He did not accuse others, but, as Dr. C. says, "he accused himself." It was his own fault, his own depravity that had led him to do it. He had been mad, insane, out of his right mind. The Scriptures call such men "fools." But now he begins to view things right. He sees what he has done; he repents, has another mind, becomes sane, rational; a new creature, recovered from his lost condition to serve, glorify and enjoy God according to the original design of his creation.

Previous to this, we see in him no trait of moral goodness. He was an unwise, discontented, dissolute prodigal son; not so bad but that, like other evil men, he might wax worse and worse—2 *Tim.* 2 : 13—but he was destitute of holiness. Some suppose if a man is totally depraved, he is as bad as he can be ; and not only so, but he is incapable of being or doing any better ; but no such doctrine was ever taught or believed in the schools of orthodoxy. We believe that a young child may be totally depraved, while yet as harmless and innocent as the brandished tongue of the young viper. But the child and the viper both show, when quite young, what their nature is, and what they will do when they grow up, unless that nature is changed.

Hence, it may be seen, that the doctrine of total depravity lies at the foundation of all evangelical holiness. If, as Dr. C. says, there is in man naturally "a primal good underlying the evil, and deeper and stronger than the evil," a new creation to holiness is not necessary. The root of the matter is already in him, and cultivation, nurture, discipline is all that is wanting to ripen and mature the perfect man in Christ Jesus. But this I say confidently, no such doctrine is taught in the Bible. "Heaven and earth shall pass away, but this word of Christ shall not pass away. *Verily, verily, I say unto you, ye must be born again.*"

J. WOODS.

ANGELS DAGUERREOTYPED.

A physician in this city, for whose integrity we can vouch, recently received the following communication from one of his friends living in Indiana. We have solicited it from him for publication, and he has kindly granted us the privilege, on condition that the names shall be withholden from the public. We are permitted, however, to give the names and address of the writer, and other parties knowing the fact, privately to individuals who may wish to test the truth of the statement :

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HOW THE INDIANS MADE STONE ARROW HEADS.

The heads of Indian arrows, spears, javelins, etc., often found in many parts of our continent, have been admired, but the process of forming them conjectured. The Hon. Caleb Lyon, on a recent visit to California, met with a party of Shasta Indians, and ascertained that they still used those weapons, which in most tribes have been superseded by rifles, or at least by iron-pointed arrows and spears. He found a man who could manufacture them, and saw him at work at all parts of the process. The description which Lyon wrote and communicated to the American Ethnological Society through Dr. E. H. Davis, we copy below:

The Shasta Indian seated himself upon the floor, and laying the stone anvil upon his knee, which was of talcose slate, with one blow of his agate chisel he separated the obsidian pebble into two parts, then giving another blow to the fractured side he split off a slab some fourth of an inch in thickness. Holding the piece against the anvil with the thumb and finger of his left hand, he commenced a series of continuous blows, every one of which chipped off fragments of the brittle substance. It gradually assumed the required shape. After finishing the base of the arrow head. (the whole being only a little over an inch in length) he began striking gentle blows, every one of which I expected would break it into pieces. Yet such was their adroit application, his skill and dexterity, that in little over an hour he produced a perfect obsidian arrow head. I then requested him to carve me one from the remains of a broken porter bottle, which (after two failures) he succeeded in doing. He gave as a reason for his ill-success, he did not understand the grain of the glass. No sculptor ever handled a chisel with greater precision, or more carefully measured the weight and effect of every blow, than this ingenious Indian, for even among them, arrow making is a distinct trade or profession, which many attempt, but in which few attain excellence. He understood the capacity of the material he wrought, and before striking the first blow, by surveying the pebble, he could judge of its availability as well as the sculptor judges of the perfectness of a block of Parian. In a moment, all that I had read upon this subject, written by learned and speculative antiquarians, of the hardening of copper, for the working of flint axes, spears, chisels, and arrow heads, vanished before the simplest mechanical process. I felt that the world had been better served had they driven the pen less, and the plouw more.—*N. Y. Cour. and Enq.*

SINGULAR PHENOMENA—DEATH FROM THE BITE OF A RATTLESNAKE.—From Uriah McCloud of Vanceburgh, Lewis county, Ky., we yesterday learned the particulars of a most distressing occurrence, which took place there on the 4th. It seems that Mr. James Wright, an old citizen of this place, but who moved to Vanceburgh last August, for the purpose of devoting his attention to getting out timber for the manufacture of spokes and hubs, which he was importing largely into this market, was engaged at his usual avocation in the woods about four miles from that place, on the forenoon of the 4th, when in turning over a log, a rattlesnake suddenly sprang at him and struck his fangs into the back of his hand. Alarmed at the probable consequences, he immediately started for town, and ran the entire distance. The heat, fatigue and excitement, of course allowed the poison to circulate through his system and make sure of its deadly work. By the time he reached Vanceburgh, he was entirely blind, and his body and head were covered with spots of the same color as those of the rattlesnake. The usual remedies were resorted to, and every effort made by the attendant physician to neutralize the poison, but without effect. He continued to sink rapidly, and expired between three and four o'clock the next morning.

In preparing the body to be laid out, a singular phenomenon presented itself. In addition to the spots referred to, there was a picture of the snake itself—perfect in shape and color, and as distinct as if daguerreotyped there—extending from the point on his hand where the fangs had struck, up the arm to the shoulder, and then down the side to the groin. To the truth of this, our informant assures us not only himself, but some four or five other citizens who saw it can testify.

Immediately on learning the occurrence, a number of persons started to the place where it had happened, and upon examination found the snake in the identical spot designated, where they came near having another tragedy, a young lady of the party having stepped over his lurking-place, from which in a moment, he made a savage leap at the party, but was immediately dispatched. He proved to have six rattles and a "button," indicating his age to be six years and a half.—*Cin. Gazette.*

ANECDOTE OF LABLACHE.—Poor Lablache was absent-minded enough at times. One day the King of Naples summoned him to the palace. Lablache obeyed, and stood waiting his turn of audience in the drawing-room, which preceded His Majesty's closet. It was full of courtiers, who all knew him, and flocked around him to enjoy the brilliant conversation of the great singer, for Lablache was a thoroughly educated and intellectual man. As he had a bad cold, he asked permission of the gentlemen present to keep his hat on, which was, of course, instantly granted. The conversation was suddenly interrupted by the appearance of an usher, who told Lablache the King was waiting for him. Lablache took up a hat and walked rapidly towards the King's closet, which he entered, bowing and scraping, persuaded his manners were most courtly. The moment the King saw him, he roared with laughter. Lablache blushed, and felt exceedingly awkward. "My dear Lablache," said the King, "what in the deuce are you going to do with the hat I see you hold in your hand?" "I beg ten thousand pardons, Sire, I—really do not understand your Majesty." "I beg *your* pardon, my dear fellow, for I cannot see what use you can make of the hat you hold in your hand." "Why—Sire—I wear it." Lablache, joining pantomime to speech, attempted to put the hat on his head. The hat in his hand struck the hat on his head, and for several minutes Lablache did not know what to make of it; then he recollected how the mistake occurred, and begged the King's pardon, but the King was laughing so heartily he could hear nothing, and Lablache joined His Majesty's laughter.

MOST REMARKABLE CASE.—A most singular accident occurred in the year 1831, and which at that time created great a sensation. On the 26th of February, of that year, a man named John Taylor, aged twenty, on board the brig *Lane*, of Scarborough, then in the London docks, and while guiding the iron pivot of the trysail mast into the main-boon, the tackle broke, and the mast, which was thirty-nine feet long and six hundred pounds in weight, descended upon Taylor. The iron pivot tore off half his scalp, which fell over his face; then striking his lower jaw, broke it and knocked him down; lastly, piercing his chest obliquely, came out in the lower part of his back, and fixed in the deck. When thus transfixed, and otherwise injured, the man subsequently stated that he felt no pain. "I was in heaven," said he; nor was he at all inconvenienced during the withdrawal of the mast from his body by his fellow-seamen, but immediately afterwards experienced "unutterable agony," and at each act of respiration the air rushed out from the wound in his chest, proving thereby that the lung was injured. He was carried to the London Hospital, where he so far recovered in five months from the effects of his severe injuries, as to be able to walk a distance of some miles. He ultimately returned to his duty as a sailor, and has ever since, during a period of twenty-seven years, enjoyed, without interruption, the most excellent health. We saw him only a few days since.—*Lancet.*

KOSSUTH.—Mr. John M'Adam, of Glasgow, writes to the *North British Daily Mail:*

"This morning I have received very late and trustworthy intelligence from M. Kossuth. Particulars I am not yet at liberty to communicate. However, for the satisfaction of his numerous friends, I may state, that after his betrayal, he remained only long enough to save as many of his revolted countrymen from harm as he could, and to prevent any farther present hopeless insurrection. He then retired into Switzerland, where he was joined by Madame Kossuth three days ago, and it is uncertain whether he may not be obliged to remain for some weeks before he returns to England."

GENERAL PROCTOR, COMMANDER OF THE BRITISH AT FORT ERIE.—The London papers record the death of Lieutenat-General Proctor, who played such an important part in the last war with Great Britain, having commanded the Eighty-second Regiment at the Battle of Fort Eric, and subsequently shared in the campaign along the Niagara frontier. He was a Colonel of the Ninety-seventh Regiment. He died lately at his seat in Wales, suddenly, from disease of the heart. He had been sixty years in the army. In July, 1814, he commanded the Eighty-third at Fort Erie, from September 2, and through the successive operations of the campaign on the Niagara frontier. He received the brevet promotion of Lieutenant-Colonel for his conduct in repelling the attack on the batteries and position before Fort Erie on the 17th of September, 1814. General Proctor was also commander of the British and Indians at the Thames, where Tecumseh was killed. He saved himself on that occasion by a precipitate and hasty flight, extending several miles, in the course of which he was compelled to abandon his carriage. He bore the character of being hard-hearted and blood-thirsty. Had he been taken at the Thames, he would undoubtedly have been summarily treated by the excited Kentuckians, who held him personally accountable for many of the atrocities of his savage allies.

SYDNEY SMITH, passing through a by-street behind St. Paul's, heard two women abusing each other from opposite houses. "They will never agree," said the wit; "they argue from different premises."

PERSONAL AND SPECIAL NOTICES.

Lamartine Hall, cor. 8th Avenue and 29th-street.

T. C. Benning will lecture next Sunday morning at half-past 10.

Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

Clinton Hall.

The Spiritualists continue to meet at Clinton Hall, Astor Place, as usual, every Sunday at 3 o'clock, P. M., for lectures and conference exercises. All are invited to attend.

Philanthropic Convention.

This Convention, for the purpose of considering the cause and cure of evil, which held its first meeting in Utica in September last, will hold its second annual assemblage in St. James' Hall, Buffalo, on the 16th, 17th, and 18th of September. The following persons, residents of Buffalo, constitute the Committee of Arrangements: John N. Gardner, Cyrus O. Pool, George Whitcomb, Louise Whitcomb, Alanson Webster, Thomas Rathbun, Sarah Rathbun, E. A. Maynard, Mary F. Davis, J. H. Lusk, Giles Husted, Lester Brooks, W. G. Oliver, E. G. Scott, Benoni S. Brown. Any member of this Committee can be addressed by those wishing to secure accommodations in advance at hotels and private boarding-houses.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Willimantic, Conn., on the 1st and 2d Sundays in August. Invitations may be addressed to 534 Broadway, New York.

Miss Amelia Jenny Dods.

This young lady, whose lectures on Spiritualism made such a favorable impression on the Brooklynites last winter, is prepared to respond to the calls of those who desire her services in the lecturing field. She may be addressed No. 62 Laurence street, Brooklyn, N. Y.

Miss Hardinge's Movements.

Emma Hardinge will conclude her summer engagements at Oswego, Buffalo, Owego, Schenectady, etc. In September Miss Hardinge will start for the West, South and North,—speaking in October at St. Louis, in November at Memphis, and in December at New Orleans. Miss Hardinge returns to Philadelphia in March, 1860. Address till next October, 8 Fourth Avenue, New York.

☞ Dr. G. A. Redman will be absent from the city from Aug. 4 till Aug. 10, and will then resume his *séances* at his residence, 170 Bleecker-street.

☞ Spiritualistic meetings, in Oswego, are held every Sunday afternoon and evening. Miss A. M. Sprague will occupy the desk during August; Mr. F. L. Walsworth during September; Rev. John Pierpont during October; Mrs. F. O. Hagger during November; Mr. J. M. Peebles during December.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

Ashes—DUTY: 15 ₱ ct. ad val.			
Pot, 1st sort, 100lb	5 12½	@	—
Pearl, 1st sort	5 75	@	—
Bread—DUTY: 15 ₱ ct. ad val.			
Pilot, ₱ lb	4½	@	5
Fine Navy	3½	@	4
Navy	2¾	@	—
Crackers	5	@	8
Bristles—DUTY: 4 ₱ ct. ad val.			
Amer. gray and white	30	@	50
Candles—DUTY: 15 ₱ ct.			
Sperm, ₱ lb	40	@	41
Do. pt. Kingslands	50	@	51
Do. do. J'd and M'y	52	@	—
Adamantine, City	18	@	19
Adamantine, Star	17	@	18
Cocoa—DUTY: 4 ₱ ct. ad val.			
Maracc'o in bd. lb	—	@	—
Guayaquil in bd	12	@	12½
Para, in bond	10	@	—
St. Domingo, in bond	7¾	@	8
Coffee—DUTY: 15 ₱ ct. ad val.			
Java, white, ₱ lb	14	@	15
Bahia	11	@	12
Brazil	10	@	11¼
Laguayra	11¾	@	11¾
Maracaibo	10¾	@	11¾
St. Domingo, cash	10½	@	10¾
Flax—DUTY: 15 ₱ ct. ad val.			
American, ₱ lb	8	@	9½
Fruit—DUTY: not d'd, 30. Dry F., 8 ₱ ct. ad val.			
Rais. Sn. ₱ ½ ck	—	@	—
Rais. bch. and bx	2 20	@	2 25
Cur'nts, Zte. ₱ lb	5	@	5½
Flour—DUTY: 15 ₱ ct. ad val.			
State, Superfine	5 70	@	6 00
Do. Extra	6 10	@	6 30
Ohio, Ind. & Ill. fl. h	—	@	—
Do. do. Superfine	6 —	@	6 10
Do. Extra	6 25	@	7 50
Do. Roundhoop	—	@	—
Do. Superfine	6 10	@	6 15
Do. Extra	6 25	@	7 50
Ill. & St. Louis sup & fan	6 25	@	6 50
Do. Extra	7 —	@	9 —
Mich. Wis. & Iowa extra	6 00	@	7 50
South. Baltimore, super	6 30	@	6 60
Do. Extra	6 75	@	7 50
Georgetown & Alex. sup	6 30	@	6 75
Do. Extra	6 75	@	8 —
Petersburg & Rich. sup.	7 00	@	7 75
Do. Extra	7 50	@	8 75
Tenn. & Georgia, sup	7 00	@	7 50
Do. Extra	8 00	@	9 50
Grain—DUTY: 15 ₱ ct. ad val.			
WHEAT—O. Ind. & Ill. w.	1 62	@	1 75
Do. winter red.	1 50	@	1 60
Do. spring	85	@	1 00
Milwaukie club	1 00	@	1 10
Michigan, white	1 60	@	1 70
Do. Red	1 25	@	1 40
Tenn. and Kent. white.	1 70	@	1 80
Do. Red	1 50	@	1 60
Canada, white	1 45	@	1 50
Do. club	—	@	—
Southern, white	1 70	@	1 80
Do. Red	1 65	@	1 80
CORN—Western mixed	81	@	85
Del. & Jer. yel	87	@	90
Southern white	88	@	90
Do. yellow	86	@	90
Rye	86	@	90
Oats	40	@	53
Barley	65	@	80
Hay—			
N. R. in bails, ₱ 100 lb	65	@	75
Hemp—			
Russia, cl. ₱ tun	210 00	@	215 00
Do. outshot	—	@	—
Manilla, ₱ lb	6½	@	6¾
Sisal	5¾	@	6
Italian, ₱ tun	200 00	@	—
Jute	80 00	@	85 00
American dew-r	140 00	@	150 00
Do. do. Dressed	190 00	@	200 00
Hides—DUTY: 4 ₱ ct. ad val. R. G. and			
B. Ayres. 20a24lb ₱ lb	26	@	27
Do. do. gr. s. C	14	@	14½
Orinoco	24	@	24½
San Juan	23	@	24
Savanilla, etc	18	@	—
Maracaibo, s. and d	17	@	23
Maranh, ox, etc	17	@	17½
Matomoras	23	@	23½
P. Cab, (direct)	22½	@	23
Vera Cruz	23	@	23½
Dry South	16	@	17
Calcutta Buff	13½	@	14
Do. Kips, ₱ pce	1 65	@	1 70
Do. dry salted	1 65	@	1 10
Black, dry	1 00	@	1 05
Honey—DUTY: 24 ₱ ct. ad val.			
Cuba, ₱ gal	60	@	63
Cuba, (in bond)	55	@	57½
Hops—DUTY: 15 ₱ ct. ad val.			
1857, East and West	5	@	7
1858, East and West	10	@	14
Iron—DUTY: 24 ₱ ct. ad val.			
Pig, English, and Scotch, ₱ tun	23 50	@	24 50
Bar, Frit, TVF	97 50	@	100 00
Bar: Sw. or sizes	87 50	@	90 —
Bar, Am. rolled	80 00	@	— —
Bar, English, refined	53 55	@	— —
Bar, English, com	42 52	@	44 00
Sheet, Russia, 1st qual. ₱ lb	11¾	@	11¾
Sheet, Eng. and Am	3¼	@	3½

Leather—(Sole)—DUTY: 15 ₱ ct. ad va			
Oak (St.) Lt. ₱ lb	34	@	36
Oak, middle	34	@	36
Oak, heavy	33	@	35
Oak, dry hide	30	@	32
Oak, Ohio	33	@	35
Oak, Sou. Light	30	@	32
Oak, all weights	38	@	40
Hemlock, light	23	@	24¼
Hemlock, middling	23½	@	25½
Hemlock, heavy	21	@	23½
Hemlock, damaged	19	@	21
Hemlock, prime do	13	@	14
Lime—DUTY: 10 ₱ ct. ad val.			
Rockland, common	—	@	75
Lump	—	@	—
Molasses—DUTY: 24 ₱ ct. ad val.			
New Orleans, ₱ gal	38	@	42
Porto Rico	27	@	36
Cuba Muscova	23	@	30
Trinidad, Cuba	30	@	31
Card., etc., sweet	21	@	23
Nails—DUTY: 24 ₱ ct. ad val.			
Cut, 4d and 6d ₱ lb	3½	@	3¾
Wrought, American	7	@	7½
Oils—DUTY: Palm, 4; Olive, 24; Linseed, Sperm (foreign fisheries), and Whale, or other Fish, (foreign.) 15 ₱ ct. ad val.			
Florence, 30 ₱ ct	—	@	—
Olive, 12b. b. and bx	3 70	@	4 25
Olive, in c. ₱ gal	1 05	@	1 10
Palm, ₱ lb	9¾	@	10
Linseed, com., ₱ gal	60	@	61
Linseed, English	60		61
Whale	45	@	48
Do. Refined Winter	59	@	60
Do. Refined Spring	53	@	56
Sperm, crude	1 [illegible]	@	1 21½
Do. Winter, unbleached	1 30	@	1 35
Do. Bleached	1 35	@	[illegible]
Fleph. refined, bleached	76	@	[illegible]
Lard Oil, S. and W	85	@	90
Provisions—DUTY: Cheese, 24; all others, 15 ₱ ct. ad val.			
Pork, mess, ₱ bbl	16 00	@	16 12
Do. prime	12 37	@	12 50
Do. prime mess	16 50	@	16 75
Beef, prime mess, (tce)	20 00	@	26 00
Do. mess west'n. rep'd	10 00	@	13 50
Do. extra repacked	14 00	@	14 50
Do. country	8 50	@	9 25
Do. prime	6 50	@	7 00
Beef Hams	14 50	@	17 50
Cut Meats, Hams s'l&p'le	7¾	@	8¼
Do. Shoulders	6¾	@	7
Do. Sides, dry slt'd in c'ks	8	@	8¾
Eng. Bacon, sh't mid. bxs.	10	@	10¾
Do. Long	9½	@	10
Do. Cumberland	8¾	@	9
Bacon Sides, W'n s'd cas	9½	@	10
Lard, prime, bbls&tces.	10¾	@	11
Do. kegs	12	@	12½
No. 1, in bbls. & tces	10¼	@	10¾
Do. Grease	8	@	9¾
Tallow	10½	@	10¾
Lard Oil	90	@	1 00
Rice—DUTY: 15 ₱ ct. ad val.			
Ord. to fr. ₱ cwt	3 00	@	4 00
Good to Prime	4 25	@	4 50
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Turk's Is. ₱ bush	18	@	20
St. Martin's	—	@	—
Liverpool, Gr. ₱ sack	80	@	—
Do. Fine	1 23	@	—
Do. do. Ashton's	1 50	@	—
Seeds—DUTY: FREE.			
Clover, ₱ lb	8½	@	9¼
Timothy, ₱ tce	14—	@	16 50
Flax, American, rough	1 65	@	—
Sugars—DUTY: 24 ₱ ct.			
St. Croix, ₱ lb	—	@	—
New Orleans	5½	@	8
Cuba Muscova	5¼	@	7¼
Porto Rico	5¾	@	7¾
Havana, White	8¾	@	9¾
Havana, B. and Y	5½	@	8¾
Manilla	7	@	7¾
Stuarts' D. R. L	—	@	10
Stuarts' do. do. E	9¾	@	—
Stuarts' do. do. G	—	@	9¼
Stuarts' (A)	9¼	@	—
Stuarts' ground ext. sup	—	@	—
Tallow—DUTY: 8 ₱ ct. ad val.			
American, Prime	10¾	@	11
Teas—DUTY: 15 ₱ ct. ad val.			
Gunpowder	28	@	40
Hyson	25	@	60
Young Hyson, Mixed	17	@	55
Hyson Skin	10	@	32
Twankay	10	@	32
Ning and Oolong	19	@	50
Powchong	19	@	22
Ankoi	23	@	25
Congou	25	@	28
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A. F. B. Merino	51	@	55
A. ¾ and ¾ Merino	45	@	50
A. ½ and ¼ Merino	40	@	43
Sup. Pulled Co	40	@	45
No. 1 Pulled Co	35	@	37
Extra Pulled Co	50	@	52
Peruv. Wash		nom.	
Valp. Unwashed	10	@	18
S. Amer. Com. Washed	10	@	18
S. Amer. E. R. Washed	15	@	18
S. Amer. Unw. W	9	@	9¾
S. Amer. Cord'a W	20	@	25
E. I. Wash	18	@	20
African Unwashed	9	@	18
African Washed	16	@	28
Smyrna Unwashed	14	@	18
Smyrna Washed	23	@	28

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JOHN SCOTT,

SPIRIT AND MAGNETIC PHYSICIAN.

This being an age when almost everything in the shape of an advertisement is considered humbug, we desire persons who may be afflicted to write to those who have been relieved or cured at the Scott Healing Institute, and satisfy themselves that we do not claim half what in justice to ourselves we could.

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Hot and Cold Water Baths in the House, also Magnetic and Medicated Baths, adapted to peculiar complaints. In fact, we have made every arrangement that can possibly conduce to the comfort and permanent cure of those who are afflicted. The immense success we have met with since last January justifies us to state unhesitatingly that all who may place themselves or friends under our treatment, may depend upon great results, if not an entire cure. Persons desirous of being admitted in the Healing Institute, should write a day or two in advance, so as to be prepared for them.

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Those who may be afflicted, by writing and describing symptoms, will be examined, disease diagnosed, and a package of medicine sufficient to cure, or at least to confer such benefit, that the patient will be fully satisfied that the continuation of the treatment will cure. Terms, $5 for examination and medicine. The money must in all cases accompany the letter.

JOHN SCOTT.

Read the following, and judge for yourselves:

Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, $6, post paid.

Mr. Tatum, New York city, cured of numbness and partial paralysis of limbs.

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Mr. Johnson, cured by one application of the hand and one box of Pile Salve, of chronic piles, and probably some two hundred more were cured of piles by using Scott's Pile Salve.

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DR SCOTT: WILKES BARRE, April, 27, 1858.

Sir—I find I shall want some more of your Cough Medicine; it works like a charm. My daughter was very bad with a cough for a long time, and I was afraid she could not live long. After taking only two bottles, she is almost well. This is great medicine—people are astonished at its effects. No doubt I shall be the means of selling a large quantity of it, here in this section.

Send it by Hope's Express as you did before.

My best respects. ISAAC G AY.

Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lester persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall,) residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Hundreds of other persons since the establishment of the Scott Healing Institute, but space will not admit of an enumeration. Out of 1,462 patients treated at the Scott Healing Institute, not one, if not fully cured, but what has received a remarkable benefit. Office hours from 8 A. M., to 6 P. M.

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N. B. Recipes and medicines sent by express to any part of the country on receipt of from five to ten dollars, as the case may require. Be particular, in ordering, to give the name of Town, County and State, in full. J. S.

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This preparation is guaranteed to cure all kinds of inflammatory rheumatism, and will leave the system in a condition that will positively forbid a return of the disease. Price, $5 per bottle for $10 a positive cure will be guaranteed.

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